UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

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ARE YOU THANKFUL

for what you have received?

If you say, "No; what I have received does not merit thanks," you speak as one without understanding. You have received that which should keep you thankful daily, throughout eternity.

You have life, and life is opportunity.

You have ability, which you can increase.

You are enjoying the fruit of the progress made in ages past and in the great age present.

You are the beneficiary of all that civilization offers.

You have time in which to recover from the mistakes made in former days.

You have God, whose powers are yours.

You have His spirit, to teach you how to use your gifts.

Can you think of any worthwhile thing that this list does not include?—*I. O. S.*

A PSALM OF THANKSGIVING

By FRANCES W. FOULKS

KE sweet incense from Thine altar in my heart, O Jehovah, songs of praise and of thanksgiving continually rise to Thee.

I give thanks to Thee, O God, that Thou didst create me in Thine own image and pattern me after Thine own likeness, that Thou didst give me power and dominion over all lesser than that which I am. Let me ever remember this truth of my being; let the use of it ever be with me, that Thy will for me may come into being, that I may express my divine birthright of perfection.

I give thanks to Thee, O my Redeemer, for Thy loving-kindness and for Thy tender mercy, for Thy grace toward me and for Thy patience with me all along the path of life. Thou hast lifted me up when I have fallen, hast turned me back when I have strayed, hast raised me and set my feet on a rock when I was sunk in the mire of materiality. Let me express, toward all Thy creation, that which Thou hast been to me; let me be patient and tolerant and just; let me lift and redeem and bless.

I give thanks to Thee, O Thou great giver, for the gifts of Thy love which have sustained me and nourished me, which have clothed me and given me gladness in living. Let me realize that back of all outer gifts lies Thy greatest gift, the free flowing life and rich substance of Spirit, and that it is ever waiting on me, that I may mold it into the very needs and desires of my life.

I give thanks to Thee, O Thou angel pres-

ence, that Thou hast ever walked with me, shielded me, protected me, guarded me; that through Thee harm has been withheld from me, accidents have been barred from my world, and disease has been eliminated from my life. Let me ever turn from appearances of error and look to Thee, that Thine omnipresence and Thine omnipotence may fill to the fullest every expression of my life.

I give thanks to Thee, O Thou omniscient one, for Thine all-knowing mind ever open for my use, that Thy wisdom is ever ready to guide me in right paths, to teach me right ways, and to make all of my life gloriously rich in knowledge. Let me ever turn to Thee when I need guidance; let me ever sit at Thy feet, that I may learn of my Christ likeness and pattern all my living after the inner beauty and glory and wisdom.

I give thanks to Thee, O my Beloved, for loved ones and for Thine encompassing love over them, for the rich companionship of friend. I thank Thee for opportunity and for place to serve Thee, for the power to erase error and call forth good. Let my heart ever be true to Thee, that I may be worthy of love and worthy of friendship; let me be a workman that need never be ashamed, seeking ever to bring into manifestation the Christ kingdom on earth.

My soul sings praises to Thee, O Jehovah, for Thou hast bound me to Thee with cords of love; Thou hast preserved me from everlasting unto everlasting. From this time forth, forever shall my heart and my mind and all that is within me sing praises to Thee, O God, my Father, my Creator, my Savior.

NOTES AND COMMENTS

By CHARLES FILLMORE

Why do Unity teachers and healers take only free will offerings for their services?—*Extract from a letter received by Unity School.*

THERE are several reasons why no set price should be put upon the ministry of one who works with spiritual forces: (1) It is inconsistent for one who teaches that Spirit is the one and only reality and that matter and material things are temporal and unreal, to grab for money. (2) Our prayers are answered by God and one cannot put a price on God's work. (3) A teacher who makes a regular charge for his work thus puts that work under the commercial law of compensation. By so doing he fails to look to God for his reward and thereby loses the consciousness of God as his unfailing resource.

A right adjustment of man's mind to God mind will automatically demonstrate a healthy prosperity. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

The Bible says that Jehovah repented making man. God told Moses to stand aside and he would destroy the Israelites from the face of the earth. Moses pleaded with the Lord and made Him change His mind. How do you explain the acts of this changeable God, whom you claim to be unchangeable?—*Extract from a letter received by Unity School.*

We should remember that the Bible was written by men, that these men were not always logical thinkers, and that their inspirations were tinctured by their own limited thoughts. We marvel at the exalted heights of spirituality that they reached and we shall do well to copy their loyalty to God. Nevertheless we are not bound to accept as truth all that the prophets and the

lawgivers said. Each writer of sacred Scriptures tinctured his message with his mental state. The lamentations of Jeremiah gloom all his prophecies. If we took him as authority, God would be almost hopeless.

David was an optimist and he writes sublimely and hopefully of God.

Moses' God was the stern old Jehovah, very much like Moses. In other words, men put themselves into their concepts of God.

Jesus had the most exalted and the truest idea of God that was possessed by any of the Biblical characters. Study the character of God as expressed in the teachings of Jesus and you will be able to detect the flaws in the characters of the Old Testament writers. Moses said that Jehovah told him to destroy the enemies of the Israelites. Jesus contradicted this. He said: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: . . . but I say unto you, Love your enemies, and pray for them that persecute you."

"And why even of yourselves judge ye not what is right?" Appeal to your own highest understanding and you will develop the true God idea. Robert Ingersoll said, "An honest God is the noblest work of man."

A good friend of Unity's writes that we should be careful not to encroach upon the domain of the politicians in our reference to affairs of state, especially to the League of Nations.

Where questions that involve the welfare of the people are at stake it is the province of religion to take a hand. Woodrow Wilson's attempt to form a league of nations was an inspiration, and a prophecy that eventually will be fulfilled. None of the fourteen points of the original league covenant may appear in the final draft, but such a document will finally be adopted by all the nations of the world. No nation can selfishly stand aloof from such an alliance. The United States

of America should be foremost in advocating such a league, because in the union of its forty-eight states it has a model that the whole world could safely copy. We do not think that a binding league of nations could be formed under the present narrow vision of world leaders, but every attempt to form such a league should be encouraged; at the psychological moment the nations of the whole world will unite for the perpetuation of the peace which is coming—the beginning of the millennium.

Many Unity people are laboring under the effete notion that religion should be kept separate from business, politics, and other worldly things; that we especially should keep our doctrine free from worldly taint. They hold this viewpoint in spite of the admission by world leaders that people are suffering morally for lack of religious education. When we are able to show our politicians that their lasting success depends on their adherence to religious principles, they will cheerfully adopt those principles. We are proving that our religion is a panacea for mental and physical ills. Why not for political ills also?

OPPORTUNITY

The modern interpretation of the fundamentals of Christianity emphasizes that it is necessary for us to avail ourselves of every opportunity that comes to us. Opportunity connotes service—service not only to ourselves but to every one we meet, and service in every way in which we can render it to another. Have you availed yourself of the opportunity to send *Wee Wisdom* to some child who had not been reading it? A year's subscription costs you $1; the magazine is bringing opportunities, joy, and understanding of life to the child who receives it. *Wee Wisdom* is unique in that it presents the highest spiritual interpretation of life in a way that delights its youthful readers.

DEITY—UNKNOWN AND KNOWN

By M. LAW

GOD, ALLAH, Brahma, Jehovah, Mazda, Mind, First Cause, Force, Omnipotence, Eternal Energy, the Supreme Existence: unknown only to those who refuse to know, to those who prefer not to know, and to those who are afraid to know.

Belief in God need not, and frequently does not, have anything to do with formal theology. There are many individuals, men and women of all races and nationalities, who believe in the existence of a Supreme Being, by whatever term they may designate that existence, while utterly rejecting deity as revealed in the sacred writings of any religion.

In former days such persons, especially if in some degree famous, not uncommonly had to bear the brunt of execration on the part of orthodox religionists of their time and place. For example, Thomas Paine was a deist, a believer in God, yet for years he was denounced with biting contumely as an atheist. Gibbon, the erudite author of the "Decline and Fall of the Roman Empire," was another celebrated deist.

True, both of these men denied the divinity of Jesus Christ. Gibbon, indeed, went so far as to assert that there was no satisfactory evidence to justify the belief that Jesus was a historical character (although, strangely enough, this same Gibbon is occasionally quoted in confirmation of the statement that the early Christian church continued to perform miracles for centuries after the crucifixion). In this connection the non-religious men and women who know God by another name, but who as yet feel that they cannot accept Jesus Christ as an exemplar of "the way, and the truth, and the life," may well give careful consideration to the fol-

lowing words from a recent article by John H. Sherman, published in the New Republic:

> The absence of adequate evidence of the actual historical existence of Jesus is unimportant: The life thus depicted as the ideal life of man, and finding approval of thinking men of all climes and ages since its first description, would still be helpful and inspiring if it should be proved to have been purely an attempt of early religious teachers to impart religious and ethical ideals through allegory.

That portion of humanity which refuses absolutely to know God by any designation is composed of individuals who, for one reason or another, insist upon taking a short view of the universe—sincere, honest men perhaps, but disposed to be highly dogmatic and intolerant. They refuse to know God because by disposition or by environment they are attuned to the materialistic outlook. There is no Supreme Power of any kind, either good or bad, they say, although asserting that there is luck, both good and bad. They have become entirely convinced that man is a bright flower sprung forth from the muck heap of an accidental combination of cosmic circumstances; that things have just happened, as luck happens, and man is the ultimate issue of that concatenation.

The theory of evolution may be construed in this fashion, and is so construed by thousands; twisted, like many another great conception, to suit the predilections of the individual. Narrow orthodoxy bitterly condemns the evolutionary hypothesis, forgetting that the denial of anything is not efficacious unless the rejected object has in truth no real existence. As a matter of fact, the concrete evidence upon which the theory of evolution is based is too varied and significant to be thrust aside by mere assertions to the contrary. Moreover it may be well to remember that contemplation of the grandeur of this evolutionary concept, as portraying the mighty

methods of infinite mind, has been the means of opening up to many men their first glimpse of the Omnipotent Capacity which lies behind what is customarily spoken of as nature.

There is another group of persons, commonly and erroneously classed by the unthinking and the fanatical with those who refuse to know God. This section of mankind is composed of persons who, as a whole, are distinctly and thoroughly nonreligious (as religion ordinarily is understood), but who in fact approach the problem of deity from a viewpoint that is very much different from the orthodox one. While they refuse consistently to accept revelation as in any sense authoritative, they see clearly enough that science *per se* does not and apparently cannot explain that indubitable energizing force which is perceived as moving back of existence. Such are the great philosophers and thinkers of all ages and all countries.

The distinguished English philosopher, Herbert Spencer, has put this thought into words so felicitous as to compel the attention of the most aloof. Spencer, it should be recalled, is here pointing out the position in which man at last finds himself after his unsuccessful attempts to discover a material solution to the riddle of universal causation:

> But one truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he can neither find nor conceive either beginning or end. Among the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty: that he is ever in the presence of an Infinite and Eternal Energy from which all things proceed.

Our second category embraces those who prefer not to know God. Are there in truth any such persons? Yes, one sees them everywhere. They are legion: the individuals who believe that to know God will deprive

them of what is termed "worldly pleasure," that is, sense pleasure—momentary enjoyment as contrasted with happiness, which exists eternally on the plane of reality (the spiritual and mental realm), and which they do not contact so long as bodily sensation is the goal. People at this stage of development are the ones who say: "I'll look to God when I'm old. I want to enjoy life first."

This desire not to know God is easily understood when examined in the light of Truth. It is, of course, the inevitable consequence of a long-continued habit of erroneous thought. Through the centuries men, women, and children have been taught that God is to be feared; that to please this awesome deity one must of necessity lead a life of dreary self-mortification, sitting in sackcloth and ashes, with gloomy countenance and condemnatory heart, denouncing as intolerably wicked the most innocent amusements, seeing evil everywhere and in everything.

Thus the principle of ineffable love, which is the authentic insignia of the true God, has been so distorted by fanatics and by ignorant, if well-meaning, zealots that countless human beings have turned in desperation to the doctrine that sense pleasure is the beginning and the end of wisdom—to that ironic attitude epitomized in the words of a celebrated humorist: "Live while you live, for you'll be a long time dead!"

How far, how very far, this phase of the endless search for satisfaction is from reality only those who have drunk deeply at the fountain of Truth can know. But all may know, all may drink of this transcendent water of life; and sometime, somewhere, all *must* come into the knowledge that happiness is not and cannot possibly be a product of sense gratification, the ephemeral response of the sense faculties to material stimuli. In the end all must learn that secure, lasting happiness is simply the result that attends a close and constant

communion in thought with the Supreme Existence, with God, the Principle of perfect life, love, truth, youth, beauty, abundance. This is no fanciful dream, no idle statement based upon the unverified claims of a cult of visionaries. It is a demonstrable fact which can be proved by any one who cares to make the trial.

Next in order are those deluded, miserable ones who are afraid to know God: bewildered men and women, burdened with gnawing memories of seemingly unforgivable sins of commission or of omission, their eyes constrained by the bandages of sophistry, their minds intent upon a childishly oblique method of escape from what down the ages mankind has been taught to regard as "the wrath to come."

Already they have judged themselves, already they are punished. The denial of God because of fear is merely a futile gesture of despair. God does not punish. God is infinite love, not human hate. By our thoughts alone are we betrayed; by our thoughts alone do we yield ourselves to the executioner; also, by our thoughts alone are we redeemed. "Neither do I condemn thee," said Christ. "Go thy way; from henceforth sin no more." None need be afraid to recognize God. On the contrary, to surrender habitual thought to the touch of Omnipotence, to become consciously at one with perfect love, is to know the peace which passes understanding. Fantasy? No, this is Truth, the one and only reality—to be established as unalterable fact by those who will but put its teachings into practice.

That we may know God in spirit and in truth, let us get the idea fixed firmly in consciousness that God is not the personification of anything which we contact on the material plane. God is mind, spirit, intelligence—*the* intelligence. Further, the measure of good that we receive as a consequence of our recognition of Spirit is the exact result of the manner in which we think of Spirit. Not what God thinks of us, but what we think

of God, our inner attitude toward infinite life, determines our happiness or our unhappiness, our health or our ill health, our strength or our weakness, our prosperity or our poverty. In other words, if we believe that God thinks bad of us, we experience evil in our lives—simply because we have thought evil. Contrariwise, if we believe that God thinks good of us, good manifests along our pathway—solely for the reason that we have thought good.

To illustrate, suppose I am hated—or loved—by a man ten thousand miles distant, a man whom I do not know and of whose very existence I am unaware. Can his thoughts of love or of hate affect me in any discernible degree? On the other hand, let us assume that I hate him. What then? Well, while my hate will touch him not, save perhaps by faint indirection, the antipathy which I have in my heart may very readily destroy me, and most certainly will destroy me if I continue persistently and with power to harbor it. Explicitly stated, to hate another means to hate oneself; loving another, one loves oneself. What others do to us or think about us does not matter; what we do to and think of them makes our heaven or our hell.

We may as well understand first, last, and always that h-a-t-e is just an unfamiliar way of spelling r-u-i-n. The same is true of criticism and condemnation (unrighteous judgment), which are but symptoms of hate, acknowledged or unacknowledged, conscious or subconscious, on the part of the censor. This relationship obtains not only in connection with the hatred felt for individuals: Our enmity may be directed against animals, inanimate objects, perverse conditions; the outcome will be no different.

The reformer who is dominated by personal animosity, who is obsessed with the thought that there is evil in liquor, tobacco, narcotics, wealth, political systems, governmental practices, heterodox forms of reli-

gion, or what not, is engaged in the sad business of tearing down his body and searing his mentality with tools forged in the furnace of baleful human passion. That there are no happy reformers is a commonplace of life, for it is self-evident that no man or woman who despises and execrates anything or anybody can dwell in the palace of peaceful and harmonious thought.

We know God by thinking about God, meditating upon Omnipotence and the infinitely lovely attributes of Omnipotence—denying apparent evil and affirming the presence of eternal good—and in no other way. If we do not thus mold God in our habitual thought, our relations with Deity are necesssarily vague and unproductive of definite results. Let us look up from the earth. Let us lay hold of that ideal in mind, body, and affairs which is ours for the taking.

GOD CARES FOR ME

The way I may not
  Always see,
But this I know:
  God cares for me.

It matters not
  What seems to be,
Since this is true:
  God cares for me.

Though tempests rage
  On land and sea,
I'm safe because
  God cares for me.

From doubt and fear
  He keeps me free;
My surety this:
  God cares for me.

—*Grenville Kleiser.*

AN EVENING PRAYER

By J. C. B.

"It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High;
To show forth thy lovingkindness in the morning,
And thy faithfulness every night."

As I withdraw from the activities of the day, O my Father, I give Thee grateful thanks for the blessings that Thou hast showered upon me this day.

From the moment of my awaking until now Thy loving care hath surrounded me, Thy protecting presence hath infolded me.

Thy joy and Thy loving-kindness have been with me, and harmony and good will have been manifest in all my affairs.

Thou hast been my inspiration throughout the day. Thy thoughts have come to me whenever I have listened for them.

Thou hast guided my footsteps into paths of pleasantness and peace.

Thou hast prospered me in countless ways. Thou hast fed me with food convenient for me.

Thou hast been my health and my strength. Thou hast been the power that hath enabled me to perform my task this day.

Before I close my eyes in sleep I would remember [here repeat names of friends] and know for them Thy radiant health and Thy prospering care.

As I give myself up to sleep, I thank Thee for this loving provision for the restoration of my mind and my body. I thank Thee for the spiritual enrichment that cometh to me during sleep; so that when morning dawneth I shall awaken refreshed in body, soul, and spirit, and shall indeed feel like a new creature in Christ Jesus.

FATHER I THANK THEE

Dear Unity:

I thank you for revealing the Father to me. I am most grateful for the guidance of the Father, for His directing me even in small things.

Recently I was guided to stop wearing shoes of a type that I had been wearing for a number of years, and to buy another style which would be more suitable. In giving up the shoes I had been wearing I felt that I was extravagant, as two pairs had been worn but little. I thought that I should keep them and get some wear out of them, but the Father told me there were other shoes in plenty, and that some one else could enjoy these. I had a number of things to share with others and so began making up my parcels. Again, I was guided by the Father within to send the shoes to a home other than the one to which I had intended to send them. I was not even sure that the shoes would fit any one in that home, but I obeyed the inner voice.

I feel very grateful that I listened and obeyed the voice of unfailing wisdom, because in my so doing several persons were made happy. Following are extracts from the letters received from my young friends to whom I had sent the shoes:

"Thanks just bushels and oceans of times for the lovely shoes. You couldn't have sent them where they were more needed and appreciated. D—— was just out of shoes and the pair with the buckles on just fit her. She is inclosing a little note of thanks."

The note of thanks read: "The shoes you sent were fine. The grey suede oxfords fit mother, and the other pair fit me and are just what I was in need of, as B—— and I had only one pair of shoes between us. Many, many thanks."

It was not I but the Father who sent them. It was He who prompted me to send them. At the time I even

doubted whether I should send them to this home, as it was more than 2,000 miles away, and the idea did not seem practical to me. But unfailing Wisdom guided me to send them and I am most thankful for having obeyed the still, small voice.

There is a universal law of giving and receiving. The Master said, "Give and it shall be given unto you." I obeyed the divine command and the law was fulfilled in my affairs, for as I went out to mail my parcels an envelope was given me which contained a love offering greater than the cost of the shoes that I was sending. The heaped up measure is the great joy that I am sharing with my friends.

So I am thankful to God, and to Unity which showed me the way to listen to the Father's voice. —*E. F. B.*

THE SCULPTOR BOY

Chisel in hand, stood a sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved that dream on the yielding stone
With many a sharp incision;
In heaven's own light the sculptor shone—
He had caught that angel vision.

Sculptors of life are we, as we stand
With our lives uncarved before us,
Waiting the hour, when, at God's command,
Our life dream passes o'er us.
Let us carve it, then, on the yielding stone
With many a sharp incision;
Its heavenly beauty shall be our own—
Our lives, that angel vision.

—*W. C. Doane.*

JOYFUL SACRIFICE

By LUCILLE TAVIS

SACRIFICE was a very important ritual in the life of the children of Israel as they journeyed toward the Promised Land. In the account of their wanderings in the wilderness we find descriptions of the various kinds of sacrifices and of the methods of conducting them. It was a duty of the high priest to conduct these elaborate ceremonies.

We, the modern children of Israel, are also striving to gain the promised land (the perfect condition that belongs to the soul), and we too have need of daily sacrifice. As spiritual blessings are gained, attributes of the grosser nature must be given up. The race thought, in which we all dwell, is full of ideas, desires, and habits of thought that we must sacrifice in order that we may grow in spirit and gain the riches of the kingdom of heaven.

We are prone to think of sacrifice as a dismal, painful duty: a bitter giving up of all that makes us happy, in order to satisfy and placate a stern and jealous God, who we hope will reward us in a vague and problematical heaven sometime in the future.

In reality, sacrifice should be viewed as a joyous giving up of the false, manmade conditions or notions in order to permit the true, enduring Good to be made manifest. The happiness gained is the result rather than a reward. If some one offered us diamonds and we had our hands full of pebbles, we should not consider it a hardship to drop the pebbles in order to grasp the diamonds. God is constantly pushing His great good toward us and it is His will for each of His children to be happy; but sometimes we in our ignorance cling to the lesser satisfaction that belongs to the personal man and thereby we shut away the

good that might be ours. The sun may be shining brightly, but if we persist in walking on the shady side of the street merely because we are in the habit of walking on that side, we shall fail to receive the healing warmth of the sun's rays.

No matter what is given up or on what plane of being the relinquishment is made, it should have the true motive back of it—the thought of giving up the lesser that Truth may be manifest. Any sacrifice not made in this spirit is unworthy and is not in accordance with the will of God. There are many persons who are making of their lives a continual sacrifice for the sake of other persons, and they are feeling very self-righteous in so doing. Nevertheless the majority of these persons have a mistaken idea of the law. If any sacrifice we may make for another of God's children does not help to bring forth the Christ in him, the sacrifice is not only in vain but it is positively wrong. We are told to serve God; "Him only shalt thou serve." That is, we must serve the imprisoned Christ in the individual. Serving personality in others brings only dissatisfaction and ingratitude to ourselves and results in preventing the one so served from manifesting his God-given heritage of strength and self-reliance. When our attention is directed only toward the Christ in our associates, only good will result.

It is the heritage of each child of God to be free and happy, useful and whole. If we are not manifesting these qualities, it is evidence that we are holding to untrue thoughts that should be eliminated from our consciousness. We must drop the belief in the reality of disease, poverty, and all that is untrue, before we may realize the almighty presence of the eternal Good. When viewed in this light sacrifice becomes a joyful service instead of a hardship, and with each application of the law the way becomes easier and joy increases.

Two methods of sacrifice are mentioned many times

in the Bible. In the one most frequently used the offering was put upon the altar and the fire was lighted by the priest. That is the method that most of us employ; we try to rid ourselves of undesirable habits or thoughts by will power and by denial. This is a strenuous and sometimes tiresome process, and often it ends in mere suppression. The other method is this: The offering was placed upon the altar and God sent fire from heaven to consume it. We too may use this method if we wish. The fire of God's love will consume our offering and transmute it into the true spiritual thought if we ask and trust Him. We must do our part, of course, but we must ever keep in mind that it is the Father within that frees; in that realization the demonstration is quickly and easily made.

We are all engaged in building the imperishable temple, the "house not made with hands." We must give up the many desires of the carnal nature before we can make much progress in this building. One by one, as the spirit within shows us, we may lay our carnal desires upon the sacrificial altar and the blessings of Spirit will rush in to take their places in our consciousness and in our lives. The evolution of the soul begins with sacrifices on the material plane.

If one has a desire for stimulants or for foods that are not conducive to his highest good, he may deny it in words something like these: *Father, I lay this desire upon the altar of Your love. I let go of it freely and completely, and I trust You to transmute it into a desire for spiritual food, the greater good that You want me to have. I know that I shall be filled and satisfied by the living Word.*

Sacrifice on the mental plane is just as necessary as on the physical plane and it is also a daily necessity. We must continually watch our thoughts and our words, and we must eliminate all that are untrue, in order that the true ideas of God may express through us.

Giving up the idea of personal relationships is sometimes very difficult for the Truth student. He is likely to run from the first suggestion of universal love; thinking that he is going to lose his loved ones, he grasps them all the more tightly. Parents often find it hard not to hold their children too closely. Lovers fail to remember that "love . . . seeketh not its own;" they do not realize that the highest love releases and desires only that which is best for the loved one. Many times, too, we are worried about some dear one, forgetting that the loving Father "careth for his own." But if we relinquish all our fears and strive to put away the idea of personality, we are blessed by such an infilling of peace and love and freedom as we never before have experienced. Then we shall find that our loved ones are drawn closer to us in the true unity of spirit, and the ones about whom we were anxious are blessed and prospered and kept in peace. Truly this sacrifice too brings only joy in its wake.

If we find that we are grasping some one too tightly, we may release him by the use of words something like these: *Father, I know that —— is Your child. I, as one having authority, strive to do Your will toward him and toward all of Your children who come into my life in any way; but I now relinquish all personal responsibility and all feeling of ownership toward him. I henceforth think of —— as Your child and Yours alone, an agent sent to bless and to serve the whole world as Your beloved son. I know that all my dear ones, and all people everywhere are Your children, and I have no personal claim upon any one of them. I give them into Your hands, and think of each one as Your free child, even as I am Your free child. I now place all feeling of personal relationship upon the altar and know that it is even now being dissolved and transmuted into the eternal love which is God.*

In this manner the many thoughts, feelings, and de-

sires that belong to the personal man may be transmuted into the true idea that builds and nourishes the spiritual man. We need only to let go of the false and be willing that the transforming work be done. The love of God will do the rest in the wondrous and perfect way of infinite love and wisdom. We need but to trust the law and coöperate by consciously striving to live up to the highest we know each day.

Our life in all its aspects should be a service to God, the Good. We are enjoined to serve God with joy and gladness and with a song upon our lips. Sacrifice, then, that is not a joy is not true service and will not result in the happiness desired. But if we keep in mind the true meaning of the law—that it is giving up that which is untrue and impermanent for the sake of gaining the realization of the true and the eternal Good—our every effort will be a joy and we shall realize that we are coworkers with God, helping to bring His kingdom into expression in the world.

RECOGNITION

By INEZ RUSSELL

I saw a star a-glowing and straightway followed it.
It led me o'er the highways, across the seas and plains.
It hung with lustrous radiance above each soul I met;
It told me mutely, glowingly, that here the Christ Child lay.

WHAT HEALING IS

The great thing in all healing is to remember what healing is. It is not doing anything, but simply becoming aware of what is already true. It makes a very great difference when one grasps that point. We must remember that nothing has to be done at all—the truth is already there—it is already in existence. All we have to do is to become aware of truth.—*Active Service.*

IT IS GOOD TO BE GRATEFUL

By VIVIAN YEISER LARAMORE

It is good to be grateful on Thanksgiving day,
But better with coin of love to pay
For blessings that brighten the upward way.

For love is the talisman, love is the key
That opens forever the Lord's treasury,
And blest is the lover who loves ceaselessly.

It is good to be joyous and tiptoe with praise
At dawn of Thanksgiving, but better to raise
The hope of a brother who seemingly strays.

For life is the sweeter for learning to share
All that is lovely, and unselfish prayer
Will make it Thanksgiving in God's everywhere!

NOTICE

It is reported that some persons are selling beads or charms that are supposed to have been blessed by Unity healers. We are told that others, purporting to be Unity representatives, take money from credulous persons and put it in envelopes, promising to bless the money and to return it. When they return the envelopes the money has disappeared.

Unity School does not sell charms or blessed articles, nor does it send out agents to sell such articles. When Unity School sends out workers to visit other towns in the interest of the school, our periodicals carry notices of such visits.

It is also reported that persons who represent themselves as Unity agents are trying to sell stocks in the name of Unity. Unity School does not send out solicitors to sell any stocks, and does not sponsor any commercial enterprise.

LITTLE FOXES

TAKE us the foxes, the little foxes, that spoil the vineyards; for our vineyards are in blossom."

In order to study properly the habits and the peculiarities of the "little foxes" that spoil the vines of our spiritual progress, we shall first have to make some sort of classification of the avenues in which God manifests, and then see how we, as incarnate instruments of His manifestation, are daily failing to show forth His attributes in their purity.

Let us consider, then, that God shows Himself in all manifestations of life, intelligence, truth, and love, and is, in fact, the very sum and substance of all these qualities, so that nothing we have or show forth of all these things can be apart from Him; and, next, how we can make ourselves pure and flawless mirrors in which His glory and His power can be reflected.

All the phenomena of the manifest universe proceed from divine energy. By virtue of this attribute of Omnipotence *we are*, and every act of our lives—sleeping, waking, or dreaming—is a manifestation of divine life.

Whenever we fail to live with all the intensity, purity, and beauty of which we are capable, we are sinning against life. The body is the physical instrument of our activity on this plane of manifestation, and as such is entitled to be cared for in the most intelligent and protective manner possible, for no craftsman, no matter how cunning, can do superlative work with inferior or ill-cared-for tools. If we would make the most of our worldly experiences, we must bring our physical bodies, our desire bodies, and our mental bodies to the highest state of efficiency.

As we exercise our bodies in order to attain and retain physical strength and ability, so every exercise of our minds builds up and strengthens our mental bodies.

A good thought, vigorously striven for, develops us and helps every one about us. Mental laziness is as deleterious as is its physical counterpart. Unkind and impure thoughts are as harmful to the thinker as are the physical acts which frequently follow from them, and are just as truly sins against divine life, by which, alone, we live.

The time for doing a duty is when the duty presents itself, and it must be done with all the energy (life) of which we are capable. Whoso does less or other than this is harboring the little foxes that spoil the vines.

Whenever we fail to bring to any problem or any duty the full measure of intelligence of which we are capable, we are sinning against divine intelligence which is the light of our lives. Doing our work just well enough to pass; watching the clock; never doing any more than we are paid for doing—all these are very pernicious little foxes among our spiritual vines.

Every duty should be done cheerfully, joyously, helpfully, in the full knowledge that, before God, all duties are of equal importance and that our particular duties have been sent to us to give us opportunities for learning lessons and paying karmic debts. We should do all, not grudgingly and sourly, but as if we knew that the Master is always with us, inspecting the work.

Life is the creator, and must be true to itself, first of all. Intelligence is the systematizer, and must always regulate our activities harmoniously. Truth (or divine law) governs everything and must be obeyed and loved for itself. Love, the fourth attribute, contains all the others, and must be continually alive and active, intelligent and true, always, everywhere.

How shall we take the little foxes that spoil the vines? The best way is to form the habit of making an analysis of our day before we go to bed at night. I mean, sit down for a few minutes and pass in review every act of the day and put it to these tests: "Did I

do the act as energetically, as intelligently, as sincerely, and as joyously as I ought to have done it?" "Did I permit laziness to overcome my body, my kindly feelings, or my mind?" "Did I speak harshly or unkindly to any one?" "Did I wound the heart of any one by thoughtless speech or callous silence?" "Was every act and every word strictly true?" "Did I meet every one in a spirit of consideration, of kindliness, of love?" "Did I do any of those things which distress me when others do them?" "Did I do to others as I would that they should do to me?" "Have I, in fact, lived up to my ideals today. If not, where have I failed?"

If we regularly search the holes and the coverts in the fields of daily life in this manner, we shall be almost sure to discover where the little foxes are hiding, and then their elimination will be simpler, but not easy.

Let us remember that the soil from which the vines of our progress spring is Spirit; that the roots of the vine are life, intelligence, truth, and love, and that not only must the foxes be taken, but the vine must be tended, day by day, if we are to eat of the grapes of fulfillment. —*George B. Lake.*

THE FIRST OBJECT OF EDUCATION

The theory of love is to serve as the highest goal and polestar of human education, and must be attended to in the germ of humanity, the child, and truly in his very first impulses. The conquest of self-seeking egoism is the most important task of education; for selfishness isolates the individual from all communion, and kills the life-giving principle of love. Therefore the first object of education is to teach to love, to break up the egoism of the individual, and to lead him from the first stage of communion in the family through all the following stages of social life to the love of humanity, or to the highest self-conquest by which man rises to divine unity.—*Froebel.*

ARE YOU GETTING ALL YOU WANT FROM LIFE

By HELEN G. SHERRY

Thought is creative power.
The spoken word is creative power.

THE BIBLE is a history of man's spiritual evolution. This great book says, "As he thinketh within himself, so is he," and "Have this mind in you, which was also in Christ Jesus."

Jesus Christ said, "I and the Father are one," and because of that great realization, or understanding, He had God power: power to heal the sick, power to raise the dead. He knew that He was dealing with God beings (God in being) and with His own great God-power consciousness He touched the same God-spring in them.

Many of the things which Jesus Christ did, we—with our present understanding—account as miracles. Yet He said, "I and the Father are one;" "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Man is beginning to conceive this to be a reality, to realize that he is God man, not body man. The reality of him is Spirit, not body, for the spirit (God power) within him can do whatsoever it wills with the body.

A scientist knows that if he follows certain rules, certain laws, he will get certain results. Man is beginning to learn that if he follows certain laws, certain rules, he will get certain results. That is, if he thinks right, constructive thoughts and speaks in the same manner, the result in his body and his affairs corresponds to that which in thought and word he has sent out. If he thinks health, sees health, knows health, he will manifest health. A like law applies to prosperity.

Love, peace, joy, harmony, health, strength, and

power are spiritual qualities. If a person thinks and speaks of these qualities they will manifest in the outer plane, in his body, in his environment. They will so manifest because he is working with law, or God. Thought and the spoken word are the tools given to man whereby he may become master of his body, of his life.

The universal laws work for a person even if he considers himself an "unbeliever," for they are laws, and so, unchanging; but the stronger one's faith in the power of God, the more quickly he will obtain results from his endeavors. Faith is like electricity; it is the spark that makes the thought and the spoken word vital.

The Bible states the laws plainly. For instance, it says, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive;" and again, "The sower soweth the word." When you think health, you are bringing to yourself the substance of which health is made. If you think negatively, if you think disease, limitation, discouragement, you are building into your body, into your affairs, the substance of these qualities.

That in yourself which you call "I" or "me" is the shadow of your real self. It has been built up by thought, the spoken word, the senses, the desires, and the dominating race thought. The I AM of you is the reality of you—birthless, deathless, eternal. It is your God being, your spirit. It is God's perfect plan at the point called "you." It is God's blue print for you, and the only aspect of you that God ever sees, for God sees only perfection. Manifest, therefore, in your outer covering, or body, the perfect thing that you are; make God's blue print for you the reality. Your tools for doing this are thought, the spoken word, and faith in God, which is love and trust in God.

Many persons believe that the Truth teachings are sound, but do not know how to begin to use those teachings. This is how I began: I said, "If thought and

the spoken word are creative power, then the thing that I say has to become a reality." For years I had practiced playing a piano, so I practiced my thought and word exercises, night and morning, just as faithfully as I had worked on music.

These are the ones with which I began:

GOD,

Absolute, supreme perfection,
Dwells in my heart;
Sees through my eyes;
Hears through my ears;
Breathes in my holy breath;
Speaks through my voice;
Works through my hands;
Controls the functioning of my entire being.
Therefore perfection manifests here, completely absorbing me, transmuting the darkness of me into the light of the divine I AM.

I used these prosperity statements:

I cannot escape most abundant supply.
More than I can use is mine now, so I act my knowledge of God. God is my supply!

I used these thoughts, also:

I am perfect in every cell;
I am perfect in every nerve;
I am perfect in every thought;
I am perfect in every word.

I kept saying and thinking, "*God's perfect plan is manifesting in me now.*" I would not see defeats, limitations. I watched my thoughts as carefully as most persons watch their money. Whenever a negative or destructive thought came, I mentally said to it, "Go," and I quickly replaced it with a creative, constructive one.

At the same time I was working with my eyes (which had been troubling me), saying each night before sleeping:

GOD,

My vision is stronger, stronger, stronger.

My vision is clearer, clearer, clearer.
My vision is better, better, better.
These eyes are God's eyes; they see beauty, perfection everywhere.

I placed my fingers on my eyelids and spoke to God, as though He were in my eyeballs—and of course He is in them, for the only power in life is God's power.

At the end of four weeks I found to my amazement —that is not the right word, for no word can describe my feelings—that I could not see with my eyeglasses, but that I could see without them. One of the best eye specialists in the country had stated that my eyes presented a most unusual and difficult case. I now am practicing at the piano four or five hours a day without the least strain. I tell this only to prove to you that the law works.

Another realization which has helped me very much is this:

The life in me is the life of God, therfore I am perfect, whole, free.

The life in me is the life of God and God is perfection, so I realize that I also must be "perfect, whole, free."

The other night a tooth of mine was paining me terribly. The dentist had filled it; when it continued to ache, he had said that there was something wrong with the nerve and that it would have to come out. But the tooth was aching in the middle of the night, so I said to it: "*The life in you is the same God power that built this universe, and it is well able to flow through a few nerves and soothe them.*" I knew this to be a fact, so my thought and spoken word had the added power of faith. I went to sleep and have not heard from that tooth since.

Always give thanks to God that you have already received. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." If

you think that you will receive a thing in the future, it will not come, for when is the future ever "now"? So always say, *God, I thank Thee that I have it now.* Thanks is all the payment that God asks, but payment is just as necessary in dealing with God as material value is in an earthly business transaction.

The words, "God, I thank Thee," are magic words. Try them. If you have a problem on which you are working, say to it each time it comes into mind, "God, I thank Thee," and see how soon it will be solved for you. If you are feeling blue or discouraged, say these words and see how quickly your feelings will change. If you are ill, keep saying them, and see how soon you will be better. If you need money, say them each time the thought of money comes into your mind; give thanks instead of worrying, and then watch the money come. God never fails. When you walk, time your steps to, "God, I thank Thee," or time them to the tune of the names of your spiritual qualities—love, peace, joy, harmony, health, strength, power—and see how you feel at the end of a week. Giving thanks to God releases the God power within yourself. When you want to connect with God, you will find Him in the center of yourself. Does not the Bible say, "When thou prayest . . . pray to thy Father who is in secret," and "The kingdom of heaven is within you"? The Bible speaks of the "still small voice," also. After you have sought God within, you will learn that God within has a voice, which gives you advice, wisdom, love. When you have once heard that voice, life for you will be different henceforth, for you will know that you have definitely made connection with your God.

One of the quickest ways to obtain results is to help another. This is well illustrated by the following case: A man was what the world calls "down and out." He had lost a leg. He was so far down and out, both physically and financially, that he sat at a street corner,

trying to beg a living. From a great teacher he learned that Lord God Almighty means law; he also learned what God's laws are. This street corner at which he sat was in a part of the city where the people were very poor, so he said, "If what I have just heard is true, I am going to help the folks down here in Skid alley." So as he sat on his box he helped each person who passed, according to what seemed to be needed. If the person was destitute, he said, "*God's abundance manifests in your life now.*" If a sick person passed, he said, "*God's health manifests in you now.*" At the end of a week he wakened one morning to find himself well; his stomach was cured, the pain was gone from his head. His finances improved, he got work. Some one gave him an artificial leg to replace the leg that he had lost. He proved the law.

"Whatsoever a man soweth, that shall he also reap." The thoughts that you think of others, the words that you say of others, the deeds that you do for others will come back to you, either golden grain or thistles.

Speak and think for others as positively, as creatively as for yourself. Form the habit of sending your love and your blessing, night and morning, to every living thing in the universe. This is one of the most important of your spiritual exercises. Form the habit of saying, "God, I thank Thee," as soon as you open your eyes in the morning, and the last thing before you sleep at night. Then watch to see what happens in your own body and in your own life. I did just these simple things of which I am telling you, and when I went back to my old home and my friends, the improvement in my appearance was a nine days' wonder in the town. Oh, I tell you it pays to work with the law!

Some people have the idea that God punishes. How could God punish? "God is love." The universe is governed by laws, however. If we act in harmony with them, they bring us only good; but when, because of

ignorance or willfulness, we do not obey these laws, we reap accordingly. God never punishes man; man punishes himself. God is love, always love, longing to give us all that He has.

A HYMN

Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love;

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm.

—*Whittier.*

SEEK THE INNER MEANING

By THEODOSIA DEWITT SCHOBERT

Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.—*II Cor. 3:6.*

THE STORY of Genesis 9:20-27 shows the futility of seeking to get understanding of Truth by studying the Bible in the letter only. Taken literally this story is impossible, so far as Truth is concerned; it is unjust to the last degree. In the first place Noah himself was the guilty person; after his marvelous deliverance and experiences, he became drunk. In the second place it was no fault of Ham's that he happened to come along first and find his father nude; either of his brothers might easily have been the one to do it. In the third place, if Ham was guilty, why was he not cursed instead of his apparently innocent son, Canaan?

This narrative may be true history. Because of the ideas of right and wrong that were prevalent when the incident is supposed to have taken place, it may have occurred as it is given. However, only by looking back of the symbols can we learn the inspired truth that is contained in it for us. Studied thus, this story and the whole Bible become intensely interesting; we find new fields of thought, of revelation of truth, opening up on every hand; every statement, every word, every name becomes alive with meaning.

After coming out of the ark, in which he and his family had been preserved from the flood, "Noah began to be a husbandman, and planted a vineyard." Noah here signifies the central *I* in man—in you and in me—beginning the conscious cultivation of the mind, or consciousness, anew, and by affirmation planting words of truth in it. At this period of his unfoldment the individual is dealing chiefly with the life idea. Grapes, the fruit of the vine, signify new life; wine

refers to the Holy Spirit. Paul, in Ephesians 5:18, tells us, "And be not drunken with wine, wherein is riot, but be filled with the Spirit." When the apostles, at the day of Pentecost, preached to the multitudes in the various languages of the crowds of people who were listening to them, they were accused of being drunk, of being filled with new wine. Evidently there is some similarity between being drunken and being filled with Spirit. The soul of a drinker of strong drink is really seeking the quickening of the Holy Spirit, hence an inflow, or baptism, of Spirit would take from him the mistaken belief that he desires material stimulation.

There is such a thing as one's being drunken with a great inflow of the abundant Christ life and light into one's consciousness. Many an individual, in his first experiences of this kind, instead of conserving the life, energy, and joy that result from some great spiritual quickening, gives expression to his ecstasy until a reaction sets in and he feels depression within himself—he becomes "uncovered within his tent" (the tent referring to the body). A striking illustration of this kind of experience is to be found in a class of "holiness" people who practice getting "the power," as they call it. In their meetings they work up a great excitement by means of much audible praying, praising the Lord, and so forth. By such practices some of them may perhaps receive a real baptism of the Holy Spirit, but whether they receive a real baptism of the Spirit or not, they do much shouting and dancing and expressing in various outer ways. Some of them keep this up until they fall to the floor exhausted.

Almost any one who has been spiritually awakened in any degree, can think of experiences in his own life wherein he has, by prayer or by attending some meeting wherein the Holy Spirit was working with great power, realized a wonderful spiritual uplift. Then instead of keeping quiet for a time, inwardly at least, and establish-

ing poise within himself by speaking true words of life, light, and peace to every part of his being, and by declaring his Christ dominion, he has given way to inner excitement and has expressed it in outer, personal ways, until a reaction has set in and he has begun to feel depressed instead of exalted. This is the symbology of Noah's becoming drunk with wine and becoming uncovered within his tent.

Ham, who found his father Noah in this state, signifies the physical in man. The reaction from excitement is first felt in the physical; the depression registers in the body. In many instances it is in the nature of a great weariness, or a "gone" feeling at the pit of the stomach—the region of the solar plexus.

The individual's higher thoughts become awakened to the fact that something is not just as it should be. ("Ham . . . told his two brethren without"—Shem and Japheth, who represent the spiritual and mental phases of man.) They "took a garment" (representing here words of truth, strengthening, renewing, redeeming thoughts and words) "and laid it upon both their shoulders" (that is, they took up the responsibility of adjusting the seeming error condition—the shoulders represent responsibility or bearing of burdens) "and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." This means that not only does the individual mentally and spiritually know and declare the truth for himself, but he also steadfastly refuses to take any account of, or see, the seeming lack. He denies error appearances, and affirms the truth of being, which is to become manifest. Thus a normal condition is again brought about: "Noah awoke from his wine."

"Cursed be Canaan." Canaan, who was the son of Ham, refers especially to the body of man. The Promised Land is the redeemed body; the Israelites

who later entered the land of Canaan to drive out the enemies there and take possession of the whole land symbolize the individual's sending his higher, truer thoughts down into his body consciousness and his body to put away mortal error and lift his entire organism to a spiritual, immortal standard. "Curses" are the inharmonious results of error thoughts and beliefs. They fall upon the body. Man's body manifests as mortal, and is subject to disease and corruption because of his material thinking. "The wages of sin is death." Death is borne chiefly by the body which disintegrates in the grave, because in his soul and even in his higher, religious thoughts man has not made a union with his organism and has not learned to look upon it aright. While he has believed that he has an immortal soul and spirit (blesses Shem and Japheth), he has believed his body to be mortal, carnal, and limited, something that keeps him bound (he continues to curse Canaan). Instead of making himself one with it and lifting it up by his true thoughts about it, he has believed that he can gain freedom only by getting rid of his body, thus through the ages has the body of man been "cursed."

"A servant of servants shall he be unto his brethren." How true this is. The body is the unconditional servant of both the mental and the spiritual in man.

"And he said,

Blessed be Jehovah, the God of Shem;
And let Canaan be his servant."

Man understands that his spiritual nature (Shem) belongs to Jehovah and is blessed. He also believes that the consciousness—the mind, the soul if you will (Japheth)—is to be cultivated and lifted to the spiritual:

"God enlarge Japheth,
And let him dwell in the tents of Shem.
And let Canaan be his servant."

Few as yet think aright regarding their seemingly physical organism; but what an obedient and wonderful

servant it is. It is subject to every thought of the mind, to every belief, whether error or true, and it manifests accordingly. If the individual thinks destructive, corrupt, sensual, negative, weak, sickly thoughts, the body takes on similar conditions, does exactly as it is told, and becomes just what it is believed to be. If, on the other hand, the individual awakens to the truth of his being—which is that he is spiritual in every part, and that back of his body even there is the perfect God idea—he can by his right thinking become unified with Christ in spirit, soul, and body, and can thus raise his whole being to spiritual expression.

Surely the master must deal righteously with his servants if he is to reap in full the blessings that are his. So let us remove the curse from the seemingly physical part of us (Canaan), and deal justly with this patient and, apart from our mental and spiritual guidance, helpless servant. We can never enter fully into everlasting joy, wholeness, peace, and immortality, which are our birthright, until we are willing to share these blessings with our whole man.

We only know that when the vision of God comes and when the creative insight arrives they tend to produce stability and they set free immense energies. Socrates, Paul, Augustine, Francis of Assisi, Joan of Arc, Jacob Böhme and George Fox are striking instances of this release of energy, of the liberation of unexpected resources.—*Rufus M. Jones.*

THOUGHTS FOR THE DAY

Blessed is he who waits and listens for wisdom and counsel, who heeds and obeys. Firm as a rock shall his faith be; he shall tread his path in life knowing that every condition surrounding him is in accordance with divine law. His light shall not grow dim, and from his soul shall emanate Truth that never fails.

THE BLESSEDNESS OF LIFE

By FLORENCE L. TUCKER

We need not be discouraged as we look back over the years when we seem not to have been building, years that appear to have been almost wasted. They were leading us to where we are now. That we have arrived at even the beginning of understanding is in itself enough to lift us out of the valley of unavailing memories to the mountain top of radiant hope.

The statement that we build our own characters, that what we are we have made ourselves, may have a hopeless sound to any one who already has reached mature years. Such a person may think: "Time is behind me. If I only had time!" But there is a wonderful provision for such a person: Our doing things for others is what makes us the men and the women we would be—doing things with no thought of self and with thanksgiving. If Spirit prompts us to speak words that will help, we should be as pleased and delighted as we are to receive gifts of flowers.

When you think that you are not doing anything for your own growth, that may be the time when you are doing most—helping some other; so take heart! And keep your eyes open that you may not fail to see the next person coming. That person may be your opportunity. If it is your dearest wish that you may receive so that you may give, be alive to all around you; the chance will come even before you are ready. This is the blessedness of life!

TRUTH EPIGRAMS

By WM. T. COTTERILL

Sin is destroyed when it is seen to have no reality.

True ambition is to know more of God.

Right desires gratified, worthy ambitions realized—such is God's law of progress.

God demands not the punishment but the salvation of sinners.

THE PURPOSE OF UNITY

UNITY magazine, which is published monthly by Unity School of Christianity, is a handbook of Christian healing and Christian living.

The purpose of Unity School is not to found a new sect but to teach people to make a practical application of what they already have (potentially) through their church affiliations.

Unity School stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all the affairs of life.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and in all that you hear from others.

As we go on in our searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when Truth is attained in its purity.

Unity School has a department devoted to healing. For information concerning this department (which is called Silent Unity), see page 468.

THE HOME

COUSIN SARAH ADVENTURES IN TITHING

By MARION H. IRONS

Part I

WIDOWED "Cousin Sarah" Layman's usually smooth forehead was indented with tiny wrinkles, as she sat in her easy chair after lunch, trying to study out a way by which she could possibly manage her affairs so that she could begin to tithe at once, without displeasing her family by so doing.

She had usually attended the larger, more fashionable church down town with her relatives with whom she lived, but this morning she had craved the peace and quiet of a smaller, a less pretentious place in which to hear the word of God, so she had gone quietly away by herself to the chapel of Practical Christianity, not many blocks from home. There the minister's eloquent and convincing talk on "Tithing" had stirred her deeply, too deeply for comfort or for peace of mind. He had not so much emphasized man's duty to God in tithing as he had dwelt on the great value that tithing has for humanity, on the fact that men might claim for themselves the wonderful promises of God concerning it. His earnest words had been haunting her thoughts and filling her mind ever since, to the exclusion of all other thoughts!

But what could she do about it, alone and tucked into a corner, as it were, in an out-of-the-way room in her relatives' large house. She had not a cent that she could call her own—no money at all save that

which was given to her every Sunday morning just before the family started for church.

She would be glad and willing to try to earn something by cooking or by home-making for a few hours each day, though sewing and crocheting were really her especial delight. Her husband had once jokingly said to her, in the dear long ago, that she must have been born with a needle and thread in one hand and a crochet hook in the other, for he seldom saw her without them. And now! She flung out her hands in a pathetic little gesture, at the hurting contrast of the "then" and the "now," and again turned her attention to the disturbing problem of how to earn something from which to tithe.

Her relatives would strongly object to her earning money by taking in sewing, or going out into other homes for pay; they would consider it a reflection on them.

If she only had some bits of jewelry that she could sell. But no, nothing in the world seemed really to belong to her any more, not even work, save the light task of keeping her own room in order.

There seemed to be nothing, absolutely nothing, for her to do but to read, to walk until she felt exhausted, or else to sit in her easy chair and rock, and think through long, tiresome hours, empty of all joy, simply trying to pass away the time that she would so gladly have given to work. Time? She surely had plenty of that, but just how could she turn it into good works, into service for others, that it might be acceptable to God as her tithe?

Cousin Sarah ceased rocking, relaxed in her chair, and closed her eyes, as she had seen many persons in church do that morning. She too would try the way of having a session of silence with God, after she had first asked for light on the all-important subject of tithing. And while she was yet waiting upon God in

the silence, the answer was given. A memory picture of the large and always overflowing basket of mending, in the home of an overburdened mother of many small children, flashed clearly into her mind. It seemed to Cousin Sarah as if that mental picture of the mending basket was surrounded by and filled with a strange, softly glowing white light, and her heart thrilled within her with quivering joy!

Her problem of how to tithe was solved—for a beginning. She felt certain that her relatives would never object to her doing this kind of work, as it was not for pay but was a worthy kindness. Nay, rather, they would be more likely to boast of her good works for others, should they ever learn of them, claiming the credit for themselves in a large measure, as a family affair. But what if they did claim the credit? It would only be a very strong reason why they would not interfere with her plans, and try to prevent her tithing with that which she had—her own time!

(To be continued)

MONDAY

In the act of taking
Garments from a line
There is a sense of something
Marvelously fine.

Almost it assumes
Proportions of a rite;
Their very touch seems holy,
They are so clean and white.

And lying on the altar
Of my ironing board,
The fragrance of them rises
Like incense to the Lord.

—*Ethel Romig Fuller.*

MOTHER, YOU KNOW HOW

By IRENE CURTIS WALLACE

Dear Mother:

You know how you grew, thrived, and blossomed under the magical touch of true love! You know how your character and individuality developed, became strong yet charmingly pliant, beneath the comradeship of good friends and true. You know how a few sincere, kindly words can brighten and make sunshiny a rainy day.

Mother, let Baby have the full benefit of your knowing all this. Practice it on him now, while he is too small actually to be taught, and when he shall have arrived at a teachable age the necessity for teaching it will have departed. For so thoroughly will it have become a part of him that it will seem to him and to others to be something with which he was born —individuality, charm.

TO DEMONSTRATE SUPPLY

Suppose it is money you need. Take the thought: *Christ is my abundant supply* (not supplier). *He is here within me now, and greatly desires to manifest Himself as my supply. His desires are fulfilled now.* Do not let your thoughts run off into how He is going to do it, but just hold steadily to the thought of the supply here and now, taking your eyes off every other source, and He will surely honor your faith by manifesting Himself as your supply, a hundredfold more abundantly than you have asked or thought; so also with "whatsoever things ye desire." But remember the earnest words of James, the apostle: "He that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord."—*H. Emilie Cady.*

WHISTLING GOOD WORDS

THE boys were talking, seemingly all at once: "Good old Ben has lost his bike." "Gosh! and Ben had saved a year or more for that bike, too. What a rotten shame." "Cheese it, guys, here's the teacher. I'll bet she will feel terrible about it, too." . . . "Can you beat it? All she said was, 'So sorry, Ben. Now boys, let's get on with the lesson.' All you can expect from a woman, though." "She should worry about a bicycle—she never had one. Well, a fellow always has to be polite, so now we have to talk about love and joy and service for a while. Poor old Ben—gee, I hope he isn't going to cry."

The teacher was conscious of the disturbing undercurrent and felt that she might as well have read the lesson to an empty room, so completely was she shut out from their attention. She had tried to be very sweet to the boys and yet they all looked sullen and kept glancing at Ben. Could that tiresome bicycle be the cause? She might just as well find out. She was not doing anything with the lesson, anyway. So ran her thoughts. Then suddenly she said, "Boys, let's put the leaflet away and ask Ben to tell us how he happened to lose his bicycle."

Ben began rather doubtfully. He was thinking that maybe this was "on the level," or maybe she was going to "call him down" for talking too much in class. But he wasn't long in doubt for when he had finished, the teacher was not only seeing and feeling as a boy would see and feel, but she was talking a boy's language as well.

"Gee, Ben," she said, "that is tough, but I know there is something we can do about it even if your dad and the police have failed. What would you fellows suggest?"

The teacher had learned a lesson in tolerance and

imagination, yet when Mike suggested that they all whistle for Ben's bicycle she barely checked a sharp rebuke, and asked him what he meant. He explained that when they whistled, good words just naturally fitted themselves into the tune, and he illustrated his meaning by whistling these words, "My own will come to me." And when the other boys, of their own accord, began recalling Sunday school lessons that gave instances where faith had overcome various appearances of evil, the teacher and Ben agreed that there was "some sense to a lesson that really helps a fellow when he needs help."—*Child Unfoldment.*

EATING DIVINE IDEAS

I have been taught in your literature about eating divine ideas. When invoking a blessing before eating, I always ask to be fed with pure spiritual substance, transmutation of food, and spiritual ideas of purity, truth, and love.

One day I was eating pears with my children; I asked them what ideas we might eat with this fruit, and this is what we were given:

The wisdom of God, that conceived its perfection, lusciousness, and the power to feed and sustain.

The love of God, that brought it forth for use in its richness of flavor and pleasure to the taste.

Perfection, for it was brought forth perfectly.

Understanding, for did it not come forth a pear and not another fruit?

Strength, to come to maturity, not dwarfed or blighted.

Life, containing seeds to reproduce.

Purpose, to give pleasure and enjoyment as well as substance.

Faith in itself, to come to perfection.

We often say, "Oh, this is a plate of good deeds, kind actions, good words!"—*Mrs. C. I.*

MOTHERHOOD DEPARTMENT

THE AWAKENING SOUL

By JOSEPHINE M. DAVIS

The soul is that which was with the child at the beginning; it is the sum of the child's understanding. It decides the environment into which the child shall come—an environment that corresponds to its development up to the time of conception. The Spirit of God is ever within it, ever awaiting recognition to pour out upon the receptive soul whatever divine qualities it is ready to receive.

The aspirations of the child's soul in the first stage of the mother's pregnancy may, by the mother's right thinking, be firmly established on the path of conscious upward progress. The soul's desire for and appreciation of all that is great and noble and sublime may be quickened at this time by the mother's keeping her mind upon spiritual ideals. This attitude will also give to the child a joyous, strong, optimistic nature that will raise it above sense limitations and insure its rapid spiritual development.

"Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of glory will come in."

THE HAND THAT ROCKS THE CRADLE

They say that man is mighty,
He governs land and sea,
He wields a mighty scepter
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world.

—*Wm. Ross Wallace.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE HEAVENLY GUEST

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.—*Rev.* 3:20.

The thought of lack has left me forever; and in its place is the absolute knowledge of God's inexhaustible support and supply.

We praise Thee, Lord, for this food. Bless it to our use. Bless the hands that prepared it or in any way aided in providing it for us. We return thanks for spiritual life and food, and for all Thy bounty. Amen.—*N. A. T.*

Father, we thank Thee for food and clothes and shelter, for all material gifts. May we use all these things to build ourselves into more and more perfect instruments for the receiving and transmitting of Thy spiritual gifts, love and light and wisdom. Amen.—*A. K.*

Father, look into our hearts and see there our loving, grateful thanks for the many blessings by which we are surrounded.—*M. B. W.*

God gives to us, even as to the lilies, all that we will receive. Therefore we are at peace and thankful.—*E. P. V.*

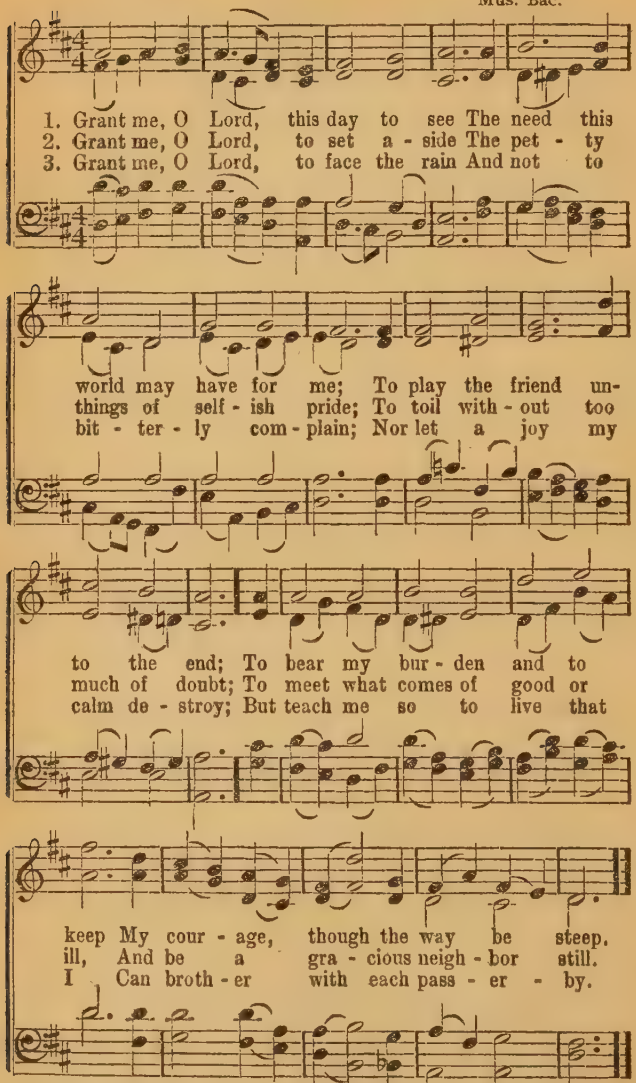
We thank Thee, our Father-Mother, for Thy constant guidance in our lives. Help us to keep ourselves so in tune with Thy perfect law that we shall steadfastly yield our personal desires to Thy will. Amen.—*A. K.*

GRANT ME, O LORD, THIS DAY TO SEE

(A PRAYER)

Words by
EDGAR A. GUEST

Music by
GEO. MARKS EVANS,
Mus. Bac.


1. Grant me, O Lord, this day to see The need this
2. Grant me, O Lord, to set a - side The pet - ty
3. Grant me, O Lord, to face the rain And not to
world may have for me; To play the friend un-
things of self - ish pride; To toil with - out too
bit - ter - ly com - plain; Nor let a joy my
to the end; To bear my bur - den and to
much of doubt; To meet what comes of good or
calm de - stroy; But teach me so to live that
keep My cour - age, though the way be steep,
ill, And be a gra - cious neigh - bor still.
I Can broth - er with each pass - er - by.

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SUNDAY LESSONS

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Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

LESSON 6, NOVEMBER 6, 1927.

Unity Subject—A LESSON IN JUSTICE.

International Subject—AMOS PLEADS FOR JUSTICE.—Amos 5:1, 2, 10-15, 21-24.

1. Hear ye this word which I take up for a lamentation over you, O house of Israel.

2. The virgin of Israel is fallen; she shall no more rise: she is cast down upon her land; there is none to raise her up.

10. They hate him that reproveth in the gate, and they abhor him that speaketh uprightly.

11. Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof.

12. For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate *from their right.*

13. Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

14. Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say.

15. Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

21. I hate, I despise your feasts, and I will take no delight in your solemn assemblies.

22. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts.

23. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24. But let justice roll down as waters, and righteousness as a mighty stream.

GOLDEN TEXT—*Let justice roll down as waters, and righteousness as a mighty stream.*—Amos 5:24.

SILENT PRAYER—*I gladly open my mind to the Christ spirit of justice, and I earnestly seek to be just in all my ways.*

Today we have another lesson from the book of Amos, a lesson in which justice is the keynote. The prophecy of Amos was given before either Israel or Judah was taken away into captivity, but at a time when both nations were deep in idolatry and error. Today's lesson deals especially with the kingdom of Israel, and it really includes all of chapters 5 and 7 in Amos. It would be well to study both chapters.

The first verse reminds us of the words of Paul in I Corinthians 13:6: Love "rejoiceth not in unrighteousness, but rejoiceth with the truth." The second verse has been fulfilled literally in the history of the nation of Israel. Israel was taken into captivity by Assyria, and became scattered throughout other nations. There has never been a kingdom by the name of Israel since. Judah, however, was restored after having been overthrown by the Babylonians.

In its inner meaning, "the virgin of Israel" signifies man's purity of thought, or singleness of purpose, in knowing and serving God—that which is good and true. In the 37th chapter of Ezekiel the final restoration of Israel, as well as of Judah, into one nation again is prophesied (this doubtless has more of a spiritual than an outer meaning); even so the outer consciousness of

man (the kingdom of Israel) shall in due season be united with the inner (Judah), and man shall become thoroughly unified, within and without, with the Christ in spiritual perfection.

Those thoughts and qualities in man that earnestly seek to do justly are never opposed to the inner teacher who constantly warns, reproves, and guides him; his carnal or mortal thoughts and tendencies, however, rebel against instruction in right thinking and in right doing, and they refuse to recognize the Holy Spirit as their teacher (see verse 10).

Verses 11, 12, and 13 describe a condition wherein injustice seems to prevail in an individual to such an extent that his just and true thoughts and ideals are forced to inaction and silence for the time being. This is a very sad state for one to be in. We trust that we are so well established in the Christ standard of right that we shall always express this standard; thus shall we keep error and injustice from dominating us. "Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say."

To "hate the evil," means to be so far removed in thought and desire from anything that does not measure up to the Christ standard that evil is positively distasteful to us and could not tempt us in any degree. Jesus said not to resist evil, because He knew that we give power to what we resist, and that evil has no power of itself. It will disappear from our lives if we quietly deny it and are unresponsive to it. "Love the good." We must be whole-heartedly responsive to good, that it may be established in our thoughts and acts.

The "gate" signifies the phase of the consciousness that we open or close to all manner of thoughts, according to the dictates of I AM. In the time of the Israelitish kingdom in Palestine, men congregated at the gates of the cities to transact business; there court was held and decisions were made by the judges. So it is very fitting

that justice should be established in I AM understanding at the gate—in the phase of our consciousness which decides matters for us.

In verses 21, 22, and 23 we learn that outer religious forms and ceremonies and lip service are useless, apart from true righteousness in the heart. In fact, such outer forms work against one's good; if a man does not love truth at heart, if he is unjust and evil, he brings greater error-reaping upon himself by professing outwardly to be religious and to serve God, than he would did he not try to deceive himself and others. Form in worship and service is not acceptable to Spirit, nor does it bring one into harmony, peace, and the divine blessing; obedience to one's truth ideals and standards works out good for one in mind, body, and affairs. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Our just and right thinking and doing must not be something that disappears in times of seeming injustice in our surroundings or in persons with whom we are dealing, as a small brook dries up in the heat of summer. We must not let selfishness put justice away from us; we must let the Christ standard of right work in and through us at all times and under all circumstances with such power and force that nothing can withstand the good which is thus set into activity. "Let justice roll down as waters, and righteousness as a mighty stream."

QUESTIONS

1. What is the keynote of this lesson?
2. What does the "virgin of Israel" signify?
3. What thoughts in man are never opposed to the inner teacher? Explain verse 10 of our lesson.
4. What is it to "hate the evil" and "love the good"? What is meant by establishing justice in the gate?
5. What do we learn from verses 21, 22, and 23?

6. What do we learn from verse 24: "Let justice roll down as waters, and righteousness as a mighty stream?"

LESSON 7, NOVEMBER 13, 1927.

Unity Subject—A LESSON IN DIVINE LOVE.

International Subject—HOSEA PREACHES GOD'S LOVE.—Hosea 11:1-4, 8, 9; 14:4-8.

1. When Israel was a child, then I loved him, and called my son out of Egypt.

2. The more *the prophets* called them, the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images.

3. Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them.

4. I drew them with cords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws; and I laid food before them.

8. How shall I give thee up, Ephraim? *how* shall I cast thee off, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboiim? my heart is turned within me, my compassions are kindled together.

9. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee; and I will not come in wrath.

4. I will heal their backsliding, I will love them freely; for mine anger is turned away from him.

5. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7. They that dwell under his shadow shall return; they shall revive *as* the grain, and blossom as the vine: the scent thereof shall be as the wine of Lebanon.

8. Ephraim *shall say*, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir-tree; from me is thy fruit found.

GOLDEN TEXT—*I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings.*—Hos. 6:6.

SILENT PRAYER—*Divine love, quickened and active in me, redeems my life.*

Hosea means "salvation, deliverer, Jah is help," and signifies I AM identity. By our recognition of our true I AM, or Christ identity, we reap the benefits of our sonship and realize deliverance and salvation. We receive help ("Jah is help") from the divine when we claim this help and our birthright, through I AM.

Israel means "God persists or perseveres; ruling with God; a prince with God; who prevails with God." Israel may be said to typify the domain of the mind which recognizes the truth that man is the son of God, however far he may seem to fall short of acting the part.

"When Israel was a child, then I loved him, and called my son out of Egypt." This means that man's very first recognition of his divine sonship is very dear to the heart of the Father, and this idea of sonship grows in the consciousness of the individual who continues to give it place, until he is led to full deliverance from bondage to sense.

In his first unfolding of the sonship idea, however, man usually uses the inspirations of his possibilities and powers, that are given him by Spirit, to strengthen the personal in himself instead of the spiritual and immortal (verse 2).

"Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them." Ephraim means "doubly fruitful." In naming Ephraim, Joseph, his father, who was then in bondage in Egypt, said, "For God hath made me fruitful in the land of my affliction." This gives the thought of adding to, or affirmation, and we understand Ephraim to represent the positive will in man. In the book of Hosea, as in some other places in the Bible, Ephraim seems to stand for the whole of the kingdom of Israel, not including the kingdom of Judah, and to signify a dominating char-

acteristic of this kingdom—a headstrong, willful, rebellious tendency.

The will is founded in Spirit; apart from God it could have no power or intelligence wherewith to execute its desires. God—life, substance, strength, love, energy, wisdom, understanding—is the sustaining, restoring force of the will and of the whole man. Yet it seems that man must advance far in his unfoldment before he becomes sufficiently aware of this truth to cease putting his trust in outer conditions and things ("Baalim" and "graven images").

The remainder of our lesson deals especially with the restoring, uplifting, saving power of God's love active in mankind, or with the forgiving love of Jesus Christ at work in us as individuals and in the race as a whole. Love is the harmonizing, unifying, redeeming presence of God in His universe. Love covers a multitude of sins. Love freely pours itself out upon everybody and upon everything, drawing all into life and into good. "Love your enemies . . . that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:44, 45). "He is kind toward the unthankful and evil" (Luke 6:35).

Love, not wrath, leads to right living and to right doing, to true Christian service to God and to men. No one can ever be forced, through fear of reaping evil, to love God and truth to the extent that God and truth become the all vital element in his life. Only love awakened and realized in one's mind and heart can do this. When the great love of God is quickened in the heart of a man, he can no longer feel himself apart from the all-pervading Spirit of God—of life, love, and perfection—in the universe. He then realizes his eternal oneness with all that is.

Love of God too, not fear of evil, leads to true repentance. Fear of hell fire has never made, and never

can make, a real Christian; but love has done it over and over again, and love finally will draw all men and the very earth itself to the Christ standard of perfection and immortality. "And this commandment have we from him, that he who loveth God love his brother also" (I John 4:21). "He that abideth in love abideth in God, and God abideth in him" (I John 4:16). "We know that we have passed out of death into life, because we love the brethren" (I John 3:14).

QUESTIONS

1. What is the significance of Hosea?
2. What does Israel signify? Give the inner meaning of verse 1 of our lesson.
3. In his first unfolding of the sonship idea, how does man generally use the inspirations that come to him?
4. What does Ephraim signify? Explain the inner meaning of verses 2 and 3 more fully.
5. With what does this lesson deal especially?
6. Does fear or wrath make a real Christian? What leads to right living and to right doing?

Lesson 8, November 20, 1927.

Unity Subject—DEVELOPING HONOR AND JUST DEALING.

International Subject—MICAH CHAMPIONS THE OPPRESSED.—Micah 2:1-3; 6:1-13.

1. Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.
2. And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage.
3. Therefore thus saith Jehovah: Behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye walk haughtily; for it is an evil time.

1. Hear ye now what Jehovah saith: Arise, contend thou before the mountains, and let the hills hear thy voice.

2. Hear, O ye mountains, Jehovah's controversy, and ye enduring foundations of the earth; for Jehovah hath a controversy with his people, and he will contend with Israel.

3. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam.

5. O my people, remember now what Balak king of Moab devised, and what Balaam the son of Beor answered him; *remember* from Shittim unto Gilgal, that ye may know the righteous acts of Jehovah.

6. Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old?

7. Will Jehovah be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8. He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

9. The voice of Jehovah crieth unto the city, and *the man of* wisdom will see thy name: hear ye the rod, and who hath appointed it.

10. Are there yet treasures of wickedness in the house of the wicked, and a scant measure that is abominable?

11. Shall I be pure with wicked balances, and with a bag of deceitful weights?

12. For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13. Therefore I also have smitten thee with a grievous wound; I have made thee desolate because of thy sins.

GOLDEN TEXT—*He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?*—Mic. 6:8.

SILENT PRAYER—*I seek in all my thoughts and ways to express the Christ standard of honor.*

Micah means "*who is like Jehovah; Godlike.*" Micah signifies man's individual consciousness awakening to the truth of his being, to the fact that in his real, true, inner self he is like God, was made in the image and likeness of God, and is endowed with all of the possibilities that can be attained through the use of His spiritual powers: life, love, wisdom, intelligence, faith, strength, power—all that God is and has.

When man begins to understand what he really is, the light of Spirit often shows many errors that must be put away in order to enable him to express and manifest according to Truth. "But all things when they are reproved are made manifest by the light: for everything that is made manifest is light" (Eph. 5:13). In the Authorized version the latter part of this verse reads: "for whatever doth make manifest is light." Prophetic spirtual vision (the prophet) in us reveals to us error workings and the results that surely will ensue if they are allowed to continue; it keeps admonishing us to let go of mortal self-seeking that we may attain to higher standards of thinking and of living.

The Bible text of our lesson for today dwells almost entirely on the evils of oppression and dishonor in man's dealings with others. The fact is made quite clear that it is useless to go on acting wickedly, thinking to appease God by making an outer profession of religion and of goodness. There is no outer sacrifice or form of religious worship that can counteract the inharmonies that are sure to result from continued unfair dealings.

Some persons seek, by large donations to charities, and so forth, to quiet their own conscience and to make right the many wrongs and oppressions that they have heaped upon other persons in business dealings in which they have seized the advantage. While their unjust acts may seem to add to their material riches, such people certainly are not rich toward God, and all their charitable gifts will not make recompense for their unfair

and unkind doings. Only a real change of heart, of thought, and of act, will bring to them the peace of mind and the good that are their inheritance from God.

A foundation quality that must be expressed by one who desires to become truly Christlike is honesty, both in his dealings with himself and with others. "Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" In other words, can one do anything in the outer, or do anything in the way of ceremonial worship of God, which will place one in Divine favor? The answer is "No"; nothing can take the place of an honest, just, kind, and really humble consciousness which will always express itself in a truly Christlike manner. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

The man whose first and greatest aim in life is to put on Christ, to express the Christ in his character and in every phase of his life and activities, will never have anything to do with "wicked balances," nor will he give "deceitful weights" or "scant measure." He will never oppress another in any way. He will seek always to give more than is due rather than less, knowing that as he deals bountifully and rightly in all his affairs he will receive in like measure and manner.

"The city," in verse 9, has reference to Jerusalem, which signifies the heart center in individual consciousness. It should be expressing spiritually, but evils proceed from the heart (Matt. 15:18), and they defile the man. The statement, "The voice of Jehovah crieth unto the city," infers that the Christ Spirit in man seeks earnestly, in very marked ways, to draw the at-

tention of the deep thoughts of the heart, or subconsciousness, to the truth. "*The man of* wisdom will see thy name" means that the higher self or spirtual I AM in one perceives the true character of the ideal which is set before the individual. "The rod" in this verse signifies the inharmonious reaping, the bondage to materiality (punishment—the Israelites were carried away by the Assyrians into slavery) which is the result of giving way to such errors as are mentioned in the lesson. This reaping comes about according to law. The law is often spoken of in the Old Testament as Jehovah or the Lord.

QUESTIONS

1. What does Micah signify?
2. What does the light of Spirit often show in man when he begins to understand what he really is?
3. What alone will bring peace of mind and real good to one who has been unjust and oppressive in his dealings with others? Explain.
4. Name a foundation quality that must be expressed by one who desires to become truly Christ-like?
5. Can anything else take the place of an honest, just character in one?
6. Explain verse 9 of our lesson.

LESSON 9, NOVEMBER 27, 1927.

Unity Subject—TRUTH ESTABLISHED IN DIVINE WORSHIP.

International Subject—ISAIAH TEACHES TRUE WORSHIP.—Isaiah 1:10-20.

10. Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.
11. What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12. When ye come to appear before me, who hath required this at your hand, to trample my courts?

13. Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting.

14. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them.

15. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17. Learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

18. Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19. If ye be willing and obedient, ye shall eat the good of the land:

20. But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it.

GOLDEN TEXT—

Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart.

—Psa. 24:3, 4.

SILENT PRAYER—*I worship God in Spirit and in truth by expressing spiritual understanding in my every thought, word, and deed.*

In our lesson for today, Isaiah likens Jerusalem and Judah to Sodom and Gomorrah. Sodom means "place of lime; consuming; burning; secret." It represents the lowest form of sense desire hidden in the depths of the life center in man. Gomorrah means "fissure; submersion; rebellious people," and signifies a state of mind in man that is adverse to the law of Spirit. Thus had Judah, God's people (signifying man's higher, inner

thoughts and forces), fallen into error, error that must be purified thoroughly by fire.

Unlike Sodom and Gomorrah, however, that which Judah signifies still has good in it, and a remnant shall be saved. (See Isa. 1:9.) Therefore spiritual understanding in the individual (Isaiah) urges him to "hear the word of Jehovah" and "give ear unto the law of our God," or the "teaching" of our God (margin). Then follows a lesson that is much like those that we have studied the last four Sundays.

Over and over again in the books of the prophets we are told, in such plain language that it cannot be misunderstood, that God does not want an outer show of religion apart from real obedience and worship of the heart.

True sacrifice is the giving up of lesser thoughts and desires that a lifting up and transmutation may take place in the consciousness and in the body. Thus higher ideals are realized and carried into one's daily activities, and one's very flesh becomes purer and more spiritual and abiding. But if one professes to give up the material in thought and in deed, yet in his heart continues to hold fast to a part of that which pertains to the "mind of the flesh," he is like Ananias and Sapphira (Acts 5). Trouble is sure to result in the end. Each individual must learn to be whole-hearted and true in his inner dealings with Spirit before he can realize only blessing and good in his life and affairs. Bullocks, rams, and he-goats refer to the animal nature that must be sacrificed.

To "trample my courts" "when ye come to appear before me" refers to the Jewish men's tramping up and down in the courts of the temple at Jerusalem while going through the ceremonies of their annual feast days. It signifies the making of seemingly positive Truth affirmations in the attempt to enter the secret place of

the most High within. But this will not suffice, if the heart is not right with God.

"Vain oblations" here signify the giving of offerings and gifts, in words, deeds, or outer money or things, ostensibly as to the Lord, when one's heart is not really in the giving. With all of our gifts we must give something of ourselves, of our very hearts' love and blessing, that they may be real, spiritual gifts, and may bring to us blessings in return.

"Incense" represents prayer. But we are not heard for our much speaking, Jesus said. We must be true in heart and in thought and deed, that we may enter into real communion with Spirit at the very center of our being. This teaching is continued throughout verses 13, 14, and 15 of our lesson. Then we have the injunction, "wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." In the time that this prophecy is supposed to have been written, salaries were not paid to the judges of Judah, and the temptation to receive bribes was very great. Thus the poor, the widows, and the orphans were often greatly oppressed because of the unjust decisions of the judges. In ourselves we find it necessary to adjust our thoughts and desires, that we may become just and righteous and merciful in our dealings with every phase of our own beings, and also with other persons. We well may pray often with the Psalmist: "Clear thou me from hidden *faults*."

In verses 18 to 20 of our lesson the remedy for release from error is given. Instead of arguing and reasoning things out from a human standpoint, we should always seek to get the spiritual viewpoint concerning every matter that presents itself to us. "Come now, and let us reason together, saith Jehovah." Then we shall be led to a right adjustment, and the Christ within will

cleanse us from all ignorance, which is at the back of all error. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

The last two verses of our lesson teach, in a very comprehensive manner, the natural outworking of divine law. By obedience to Truth we gain health, prosperity —every good.

QUESTIONS

1. What are we told over and over again in the prophetic books of the Bible?

2. What is true sacrifice? How may one become like Ananias and Sapphira?

3. What do "vain oblations" signify?

4. What does "incense" represent? What is necessary that we really may have communion with Spirit?

5. What is taught in verses 18 to 20 of our lesson? Explain, "Come now, and let us reason together, saith Jehovah."

6. How may health, prosperity, and all other good become ours?

THE SECRET SHRINE

May all of us, who have visited the Most Holy Place, be true to the vision, and may God reveal us to each other as we go on our pilgrimage; and as the world goes on may he lead more and more souls to visit it, that bare and secret place, which yet holds more beauty than the richest palaces of the world. For palaces but hold the outer beauty in types and glimpses and similitudes, while in the secret shrine we visit the central fountainhead, from which the water of life, clear as crystal, breaks in innumerable channels, and flows out from beneath the temple door, as Ezekiel saw it flow, lingering and delaying, but surely coming to gladden the earth.—*A. C. Benson.*

PROSPERITY

The rich harvest of heaven is now gathered in the earth and there is plenty for every one.

At this season of the year the farmer has gathered into his barns the harvest of his work and throughout the land there is plenty for every one. Metaphysicians find that planting and reaping take place in mind and that through mind the manifestation is brought into the material world. Consequently if the seed, the soil, and the mental conditions are right the rich consciousness will bring forth a bounteous harvest.

We shall have a good harvest in all our affairs when we realize that the seed is the word of God and the soil is the mind substance which we fertilize and cultivate by meditation and prayer. "Let us come rejoicing, bringing in the sheaves."

PROSPERITY THOUGHT

November 20 to December 20

The rich harvest of heaven is now gathered in the earth and there is plenty for every one.

HEALING THOUGHT

November 20 to December 20

I thank Thee, Father, that Thou hast heard and healed me.

HEALTH

I thank Thee, Father, that Thou hast heard and healed me.

Our health statement involves the admonition of Jesus to pray believing that we have received and we shall receive. This is in harmony with the modern discovery of the laws of mind; one of these laws is that all matters are worked out mentally before they appear in the realm of manifestation. Jesus evidently understood this law, because He taught that the sinner first sinned in his own thought.

If we have prayed to God under divine law to be healed, we are healed in mind. "While they are yet speaking, I will hear." When we realize that God has answered our prayer we must look expectantly for the manifestation in bodily health. If the healing does not appear at once we should not be disappointed but we should seek closer union with divine law.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

WOULD TEACH RELIGIOTHERAPY

For probably the first time in the history of the world an effort has been made to place religiotherapy on the college curriculum. At the recent Conference of American Rabbis in Cape May, N. J., according to the St. Louis (Mo.) Globe-Democrat, a special committee was appointed to prepare recommendations that were to be put in the form of a resolution to be presented to the authorities of the Hebrew Union College. The recommendation urged the authorities "to take under consideration the establishment of a course in religiotherapy, or spiritual healing, with a view to furnishing its graduates with a more adequate background and technique for their ministry." We quote in part from the report made by Rabbi Louis Witt of St. Louis:

How shall we define spiritual healing? It consists in the art or technique of making available, in time of sickness and sorrow, certain reservoirs of unused power in the soul of man which may be best explained by saying that they link him with that infinite source of all power we call God. To deny that there are such reservoirs of unused power is to dry up the very sources of religion. To affirm them leads to the logical question—why not make use of them?

. . . The question is not, shall religion resort to spiritual healing? It has always done so. It must always do so. The question that is really debatable is: How, and how far, shall religion do so? Religion rises or falls in its exponent of efficiency in proportion as men are made to realize that their little lives are immersed in a vast medium or ocean of invisible force on which, by fulfilling certain conditions, they may draw for health of body and peace of mind. . . .

How shall we heal? . . . The primary question in technique is how best to put the mind of the patient into the mood of being healed, how to release within the patient

latent forces for healing, how to convert spiritually potential to spiritually kinetic energy. There must be aroused in the patient first of all faith, faith in an indwelling divine energy, faith in the power of that indwelling energy to heal, faith in the ability of the healer to excite that indwelling energy into action. Without such faith there would be little or no spiritual healing.

To this end the healer must himself believe that God can heal and save. Best of all if he can testify from his own life that God has healed and saved. He will rely in his technique first of all on those invisible lines of force that will emanate from his own personality, as the result of his own faith in the plenitude of divine power, his own mystic contact with the world of the unseen. He will resort to prayer as his indispensable dynamic. . . . He must make his people feel that when they cry to him for help, he can help them by bringing to them an elevation of spirit, a sustaining power, derived from contact with eternal verities. . . .

NOTED NOVELIST A PACIFIST

Victor Hugo was known to the world as a genius, but to the inhabitants of the island of Guernsey, off the French coast, he was known as a man, as a lover of children, and as a person who abhorred war.

In protest against the regime of "Napoleon the Little," nephew of Napoleon Bonaparte, Hugo exiled himself to the island of Guernsey. For many years he lived in Hauteville House in St. Peter Port.

Although some of Hugo's greatest literary achievements are descriptions of battle, he was sick of war and strongly opposed to it. More than that he recognized that the surest way to abolish war is to center the child mind on objects of peace, harmony, and progress, rather than on those of war, cruelty, and destruction. An article in the Kansas City (Mo.) Star says of him:

Every Christmas Eve Hugo would give a dinner for the poor children of St. Peter Port. They were happy

times for him as well as for the little folk. In one of his talks to them he explained his hatred for war.

"My dear children," he said, "among the toys to be given you you will find neither guns, cannons, swords, or other murderous weapons, or anything else which might give you the idea of war or destruction. War is an abominable thing; men of all countries are made for loving, not for killing, one another.

"Among the toys that I offer you the little girls will find dolls, excellent playthings which will begin to fit them for the role of motherhood which they will play later in their lives. For the boys there are little boats, little locomotives, and in fact everything which will present the idea of work and progress, and not that of destruction."

TO TEACH THE GOLDEN RULE IN TURKEY

Arthur Nash, of Cincinnati, who has won the sobriquet of "Golden Rule Nash," wants to spread his helpful message. A New York dispatch that appeared in the press a short time ago stated:

Dr. John Bayne Aschan, former pastor of Avondale Methodist church in Cincinnati, was here on the way to Turkey in behalf of Mr. Nash. Doctor Aschan will organize six clubs in principal cities of Turkey which will be known as Turkish-American clubs and will operate in much the same manner as the Young Men's Christian Association.

The fundamental purpose of the clubs is to promote the doctrine of the Golden Rule and a better knowledge of Christianity.

The following item was carried on the wires of a leading press association on May 24, 1927. The date line is Wilmington, N. C.:

Wilmington's prayers for rain were answered today and a drought of fifty-three days was broken.

Twenty-four hours after the Ministerial association of the city asked that all religious organizations pray for rain for the Cape Fear section, rain began falling.

SILENT UNITY

"Be still, and know that I am God."

Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. Silent Unity can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

The expenses of the Silent Unity work are met entirely by the love offerings of those who have received help and of those who wish to help in the work of spreading the Truth.

If your need is urgent, telegraph or telephone us; you may send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

SILENT UNITY DEPARTMENT
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

EXTRACTS FROM LETTERS

Written by Silent Unity

PALMISTRY AND OUIJA BOARDS

Please give your opinion of divination, palmistry, ouija boards, cards, and other fortune-telling methods.

We do not believe in paying attention to fortune telling of any kind. Since every individual has the power within himself to make his life what he will, he is very foolish to give credence to anything that a fortune teller says to him, or to depend upon it in the least degree.

Ouija boards and such things should never be given a moment's attention by one who expects to realize joy and freedom from inharmonious experiences. The lines of the hand may tell something of one's character, but one's character may be changed by the transforming of one's being into the Christ likeness.

We can go to the Holy Spirit when in need of understanding and guidance. Then why should we go to ouija boards, fortune tellers, and palmists and put our trust in them? When we go to our Father God we are always encouraged, strengthened, and helped; we are never cast down, as we are almost sure to be when we put our trust in mortal man. Then in every time of need let us go to God in prayer and prove that He is all-wisdom and our all-sufficiency in all things.

UNITY'S IDEA OF TRUE PROSPERITY

After ten years' study of different modern philosophies, I am not making any progress in acquiring a prosperity consciousness, as you call it. It is hard for me to reconcile "My kingdom is not of this world" with modern views of prosperity, or the lives of early Christian martyrs with the demonstrations so much lauded as marks of Christian success.

When one makes worldly prosperity the objective

of spiritual seeking, one misses reaching the mark of true prosperity. The mark of true prosperity is God consciousness, consciousness of divine order and of harmony with life, love, wisdom, justice, peace, power, and plenty. The Bible is full of assurances of peace, health, and prosperity to those who love and serve the Lord.

Lack of good along any line is an emptiness in consciousness, a lack of God; it denotes a spiritual lack. When this lack is filled there will be no lack in the outer. If man lives in harmony with God's laws, he (like Jesus Christ, who was without the burden of worldly things) will lack nothing; at the time he has use for a thing, that thing will be forthcoming. Such is the law which Jesus Christ taught and demonstrated.

By coming into the Christ consciousness of oneness, one comes into perfect harmony with the spiritual law, the divine law of order and harmony which holds all things in equilibrium.

Truly the kingdom of God is not of this world—the world of sin, sickness, and death. "The kingdom of God is within you," declared Jesus Christ. Man enters it from within himself and from within himself evolve the spiritual forces which are to leaven the whole world.

DO NOT FEAR PREDICTIONS OF EVIL

Do you believe in the predictions of evil that certain scholars say that they can read in the Pyramid of Cheops? How can one protect oneself against such calamities?

Many predictions—generally of disaster—are printed in the newspapers. We do not place our faith in such prophecies nor look forward to their fulfillment. Instead we are giving our time and our attention to helping to make the kingdom of heaven manifest on earth. "And as ye go, preach, saying, The kingdom of heaven is at hand."

"There is only one Presence and one Power in the universe—the good omnipotent."

The divine law is progress. He who recognizes this law and looks for and accepts the presence and power of Christ as *now* working in his life not only helps the whole race in attaining the same consciousness, but he is carried along free from the adverse conditions under which the world may be laboring.

"Lo, I am with you always, even unto the end of the world." Instead of believing in prophecies of disaster, believe in the flood of spiritual thought which is sweeping the world today, and live in it. Know that people are being awakened to the consciousness of a power in their midst greater than the conflicting thoughts of mortal man, mightier than any force of nature. This power is gradually lifting the whole race into a new state of consciousness, in which the reign of the Christ Spirit will be established.

Christ is come! And to the heart that receives Him is opened a new world in which love and peace hold sway.

LET SPIRIT BE YOUR GUIDE

It is not our custom to give advice in personal matters. As to whether or not you should consult a healer, we say that the Spirit of wisdom within you is your only true guide. The healing power is from God. If, through a healer, you should be helped to realize your oneness with God, the experience would be highly profitable. Know that the Spirit of wisdom, which is the Spirit of God, guides you in all your decisions. As for your telling others the story of your woes—every repetition of it increases the woes in your consciousness. Give the power of your thought and your word to the conditions which you wish to bring to pass, rather than to those which you wish to forget.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALING

Kenton, Ohio—I telegraphed asking you for prayers for my mother, who is ninety-three years old. She began to feel better immediately and in three days she was up. She is now well. I inclose an offering of $20 in appreciation. —*Mrs. C. E. W.*

Clarendon, Jamaica, B. W. I.—When I first wrote to Unity I was always sick and I was in the habit of taking medicine very often. Through your help I have abandoned the habit of taking medicine, and now I am always well. I now look to God as my support.—*A. J. M.*

Long Beach, Calif.—My son was suffering from pain in his back; he passed blood in his urine, and suffered a great deal of pain. He consulted a physician who sent him to a specialist. The specialist said that my son had tuberculosis in one kidney and that the sooner he underwent an operation the better off he would be because the disease would soon affect the other kidney. When he told me about it I said, "Son, I would rather trust you in the hands of God than in the hands of doctors." He had made an appointment with the doctors, however. When the day came for him to be operated on he said that if I would call the office and tell the doctors, he would not keep the appointment. When he did not go one of the doctors called me and said that my son was in a very serious condition and that he should come and let them help him. He did not go. His wife wrote to Unity and we all prayed. At that time he was unable to work and was losing flesh daily. In two weeks he was so much improved that he took a trip with his family, driving his car more than 2,000 miles. In less than two months he had gained twenty-five pounds and he did not have an ache or a pain. I thank God and all the dear ones who prayed.—*Mrs. M. K.*

Moline, Kans.—I wrote to you and asked for prayers, because I had not been feeling well for a long time and I could hardly get my work done. In less than an hour and a half after I wrote you, I was feeling better, and I now am well. I thank God and Unity for good health. —*Mrs. D. W. L.*

Spokane, Wash.—Last month my cousin wrote that her daughter was dying from tuberculosis. The doctors had directed us to take her home from the hospital and make her as comfortable and as happy as possible for the short period of life that remained for her. That night we sent a telegram to you asking for help. In less than two weeks they took the daughter back to the hospital for another X-ray examination. The lung that had collapsed was almost fully restored. Now the doctors say that she will live. I am so full of praise to God and thanks to Unity that I cannot express my gratitude in words.—*Mrs. E. F. H.*

Elwood, Ind.—I want to thank you for helping my friend who was injured in an automobile accident about three weeks ago. She began to improve as soon as I had written to you. At first the doctors did not think that she could live. They thought that her ankle was broken but later the X-ray photograph did not show a break. The collar bone was broken but it did not have to be set—it was in the correct position when they went to set it. They just bound the arm to her body to hold it in place. In fact, all that the doctors did was to keep her quiet and let nature do the work. They cannot understand her rapid recovery but the reason is very plain to Truth students here. —*E. B.*

Hillsboro, Oregon—One day my little son was standing by the stove, on which was a pan of hot grease. A few drops of moisture fell into the grease and the grease flew into Son's face. Almost quicker than thought I said, "Protection, God!" I do not know whether I said it silently or aloud. Son's hand flew to his face, but I said, "It's all right," and smiled. And it was; there was not even a red spot.

My little sister became ill with scarlet fever, and I knew nothing of it. Son ate from her plate and drank from her glass, and the doctor said assuredly that the child would contract the fever. I steadily held the thought, "He will not be sick; God is his health," and kindred thoughts. Not for one instant did I fear or believe that he would

be sick. When any one would say anything to him about taking the disease I would say to him, "Say, 'I am strong and well.' " He would repeat, "I am tong an' well." And he remained strong and well in spite of the fear and belief of most of those who knew of the case.—*Mrs. G. A.*

Alexandria, Va.—I am very grateful to God and to Unity, for I am cured of an abscessed tooth and my health is much better.—*S. S. U.*

Hot Springs, Ark.—I asked prayers for myself for healing of piles. Before I received your reply I began to experience relief and now I have no trouble. Thanks to God and to Unity.—*S. B.*

Caspian, Mich.—I am very happy to say that my son, for whom I asked your prayers, is healed of kidney trouble. May God bless you for the wonderful work that you are doing. I cannot thank Him and Unity enough.—*Mrs. F. H.*

East St. Louis, Ill.—About two and a half years ago, when my little daughter was between four and five years old, I wrote you and asked for prayers for her healing. She was suffering from curvature of the spine and from abscesses on her hips and on her back. She could not walk. She was in a plaster of Paris cast. Her spine had been injured when she was fifteen months old. The doctor wanted to operate on her, but something told me not to let him. After I had written to you I took off the plaster cast. More abscesses came, but they were not so painful as the others had been; the last one did not pain her at all. About a year later she began to get around after a fashion, and now she walks in an almost upright position. Her spine is not wholly straight yet, but I know that with God's help it will be. Every one says that her improvement is a miracle. I cannot find words to express my thankfulness.—*A. P.*

Brooklyn, N. Y.—I asked your prayers that I might be healed of bleeding piles. I give thanks to God, and I thank you, for I am healed.—*Mrs. R. C. T.*

PROSPERITY

Texarkana, Tex.—I thank you for your prayers for my husband. He has gone to work for a company with which he desired to be connected, and they pay him an excellent salary.—*C. S.*

Olympia, Wash.—I requested your aid to help me to find employment. By the change in my address you will

see that our prayer has been answered. Coming here was like entering the land of Canaan. It is a promotion; my surroundings are new and improved; and the position brings greater financial returns. I thank you for your wonderful help and I inclose a love offering.—*M. E.*

San Diego, Calif.—I inclose $3 as a love offering. Since I asked for your prayers, blessings have been pouring in. My husband's salary was increased without his asking for a raise. We plan to move soon into a nice little house that is near my husband's work. The rent is very low. We are perfectly delighted and very thankful.—*Mrs. E. W. F.*

Detroit, Mich.—The most wonderful thing has happened to me and of course God and Unity get the thanks. I have been made manager of one of our largest apartment hotels. As I had had no experience in this line every one thought that I could not possibly do it. My faith has worked wonders. I knew that if God gave me this position He would see me through, and He has done it. I am getting along very well and everything looks rosy.—*B. M.*

Eddystone, Pa.—I wrote asking your prayers for help because my husband had been unemployed for months. I wish to thank you, for we both have found employment and our prospects are very bright.—*Mrs. G. J. W.*

Seattle, Wash.—Some time ago I asked your prayers that my husband might obtain work. The day after your reply was mailed he got work. Thank you for the help we have received.—*Mrs. J. S. R.*

Philadelphia, Pa.—In ten weeks the newspaper that we had started has increased from a four page paper to an eight page paper. I applied for your guidance—you see the result!—*J. R. Q.*

Dallas, Tex.—I wrote you recently asking prayers that I might secure employment. I am very grateful, for I have secured a good position; the work is very interesting and the salary is just what I asked for.—*L. R.*

Paris, France—Our affairs were in a pitiful state when I wrote to you asking prayers. I received your letter and began to do all of the things that your instructions told me to do. The results were surprising. Business began to pick up; new customers came in, and old customers began to come back. I am very rapidly paying my debts. I thank you very much indeed.—*Mrs. V. L.*

Richmond, Va.—I asked you for prayers that my husband might be able to meet two notes that were almost due;

and that I might find work. One week after I wrote to you I received employment. Now one of the notes has been paid and we have the money with which to meet the other one. I thank God and Unity.—*Mrs. M. E.*

PROSPERITY BANK

New York, N. Y.—I am inclosing the amount from my prosperity bank. I have experienced great success with it. I feel greatly blessed and benefited by it, and I thank God and Unity.—*L. K.*

Philadelphia, Pa.—The use of my prosperity bank has brought some wonderful blessings to me, and I realize the truth more and more every day. When I meet some one that has received Unity literature through my prosperity bank, and when he tells me how much he enjoys reading the literature, I truly thank God that I am a Truth spreader. —*V. M. M.*

Fairfield, Calif.—Inclosed find the savings from my third prosperity bank. Your prayers have helped me in many ways. First of all, a separation in our home was avoided. I had gone so far as to file divorce proceedings because life with my husband seemed unbearable, owing to his drinking. We had been separated for five months, when he suddenly turned over a new leaf. We went back together and I stopped the divorce proceedings. That was more than a year ago; since then perfect harmony has reigned in our home. Words are inadequate to express my gratitude to God and to the dear friends at Unity for the blessings that I have received.—*M. E. K.*

Bloomington, Ill.—I have been greatly benefited through use of the prosperity bank drill. Friends are going to take me for a trip; I have received money unexpectedly at different times; and many other blessings have come to me. I am very grateful for your help.—*Mrs. J. S. D.*

Helena, Mont.—The prosperity bank plan certainly has been a great comfort to me. Not only were the expenses for a wonderful trip given me, but on the day of my departure a friend handed me a check to pay for real comforts on the trip. Praise be to our Father who never fails! —*H. C. P.*

Buffalo, Okla.—I have had the prosperity bank only a short time but it has been a wonderful blessing to me. I am making more money now than I have ever made

before. My faith is renewed daily and each day brings new blessings.—*J. L.*

Detroit, Mich.—Since we received our prosperity bank we have had many blessings and we have paid more of our financial obligations than we thought that we could possibly pay. We are convinced that your bank plan is a success. We thank you for your help.—*J. S.*

TITHING

Iowa City, Iowa—We have been tithing for more than a year now and during that time we have lived better than ever before. We do not miss the money, and we are blessed in many, many ways.—*I. B. J.*

Wilmington, Calif.—Since I have been tithing, avenues of good have opened for me. For the first time in my married life I have been able to put into my house a supply of groceries such as I have always wanted. I thank you for your prayers.—*Mrs. M. T.*

Montreal, Canada—It seemed to me that it would be impossible for me to tithe, because I had all that I could do to make both ends meet. Only once in a while I succeeded in putting aside a few dollars. A month ago I began to tithe and I cannot tell you how pleased I am with the results. I have no worries at all, I am able to meet all expenses, and I do not feel stingy, as I did before. I am very grateful for God's blessings.—*Mrs. A. P. D.*

GOOD WORDS CLUB

Whittier, Calif.—Each day I progress and enjoy more the happy thoughts that come with my association with the Good Words club. Now that I am trying to realize the value of good words I find that life is truly good. I always have enjoyed the happy, pleasant things in life, but now life seems so full of good things that they are all I ever see. God bless you all.—*Mrs. L. G. R.*

Philadelphia, Pa.—I am sending my report for April. I can testify that my observance of the Good Words club pledge has improved my speaking and my living.—*L. W.*

Wilson, Okla.—I rejoice that I am a member of the Good Words club. It has brought me friends and much good. The Good Words club is doing a wonderful work. God bless you.—*Mrs. M. D.*

Pawtucket, R. I.—Since I joined the Good Words club I have been much happier. Not only do I try to

speak pleasantly, but I feel kinder toward every one. Also, my health is better since I have been speaking constructively of all illness.—*I. B.*

HELPED BY UNITY LITERATURE

Regina, Sask., Canada—I think your plan of giving us healing lessons for a birthday present is a wonderful idea. I am clipping each lesson.—*Mrs. M. W.*

Owatonna, Minn.—I think it would be fine if you could publish your healing lessons in book form, when you have finished the series in *Weekly Unity*. I have a friend for whom I should like the fourth lesson.—*C. H. G.*

New York, N. Y.—You are a friend in need. This week's healing lesson is splendid. Please help me to apply it.—*Mrs. M. G.*

St. Louis, Mo.—In addition to the statement that you sent me I am using the treatments for relaxation given in *Weekly Unity*. Since using them I have been resting better at night and do not awaken with the frightened, tense feeling that had been troubling me.—*N. W.*

Cleveland, Ohio—My spine had been injured. One day I received the *Weekly Unity* that contained a lesson on the healing of the spine. That lesson seemed made for me alone. I applied it, and now my back is well.—*Mrs. G. R. C.*

SHOWERS OF BLESSING

Bethel, Minn.—Rain came the very evening that I sent my letter to you asking for help. We have had soaking rains since that. I could hardly believe that we would get help so soon. Every one was discouraged, because there had been no rain for months, and grains were heading when only a foot high.—*Mrs. F. I.*

Luverne, Minn.—Joy and peace be with you! I asked your prayers that we might have rain. While my letter was on the way to Unity, rain was on the way to this territory. We received a two-inch rain here.—*M. H. V.*

Turin, Iowa—I asked you to help me pray for a much needed rain. About the time you received my letter we had a wonderful rain. I thank God and Unity.—*C. O.*

Lewistown, Idaho—We had a wonderful rain last night, which will make good crops here. Many thanks for your help. We praise God for His goodness.—*Mrs. M. W.*

Filer, Idaho—I wrote asking your prayers that we might

have rain. We have had showers, and crops are coming nicely. Other blessings have come to us that make us very thankful to Unity for the prayers.—*Mrs. J. P. W.*

MOTHERHOOD

Huntington, W. Va.—I have received much help and comfort throughout my pregnancy, from the Unity lessons for prospective mothers. It seemed that I improved from the very instant of writing you first. I daily thank God and also Unity for my perfect health, both physical and mental.—*Mrs. W. P. B.*

East Chicago, Ill.—After reading the Scripture text to which you referred me, I was guided to turn to the story that tells of Mary and Elisabeth at the time of their pregnancy, and the meaning of your affirmation was made clear to me. I see now how to mold the fetus after the pattern of the Christ mind. My health is excellent, whenever I keep irritation out of my mind. I have noticed that a weakness comes over me if I allow the least annoyance to abide in my thoughts. It has been so easy to become irritated during these months of pregnancy. I got to the place where I put myself to bed and blamed the illness on my condition, but I know now that I felt so because I allowed trifles to overcome me. I shall pass on this knowledge whenever the opportunity presents itself. —*Mrs. B. A. H.*

ILLUMINATION

Toronto, Ont., Canada—Since I have been receiving your letters and your prayers, I have been prospered, illuminated, and harmonized.—*E. D.*

South Pasadena, Calif.—I spent seventy years of listlessness and wondering "what it is all about." But Unity teaching has aroused me to enthusiasm regarding life here and now, and I have been working to overcome belief in old age for myself and for the race. Recently a stranger, a young girl, said of me to a friend of mine: "I don't understand that woman. At first I thought she was old, but she is not. It is the most wonderful thing I ever saw. She acts like a girl of sixteen; she walks, talks, and laughs like a very young person. I never saw anything like it and I do not understand it." My friend was delighted to tell me this, as she knew that I would be greatly encouraged. Intellectually I see that nothing is impossible and I am

earnestly endeavoring to know and to practice the Truth that sets us free from all limitation. I am sincerely grateful for your effectual prayers for me.—*J. G.*

North Bloomfield, N. Y.—I have had my newest prosperity bank a month. I have had a wonderful spiritual uplift. I feel the nearness of the Father. I can more often claim understandingly, instead of hoping. I am eliminating more and more any resentments at petty annoyances, and, greatest of all blessings, I often feel a great love, not earthly, well up in me, not only for my nearest and dearest, but love for all living things. Is not that a sign that I have been called a little higher?—*O. T.*

CORRESPONDENCE SCHOOL

Boston, Mass.—Lesson 12 has been a most wonderful revelation to me. I have been greatly blessed by use of its teachings. Although there seems to be a tremendous amount of work to be done in my consciousness in order to put these laws into practical use, I am not discouraged. Your lessons have given me the tools with which I can work out all problems, so I thank God, take courage, and go on my way rejoicing. I recommend this study to those who are vexed with the problems of life.—*E. H.*

St. Louis, Mo.—I am very grateful for Lesson 4; it has cleared up a number of things about which I have always been uncertain. I thank you for your loving service. I am more grateful than I can tell. God bless you.—*H. M. R.*

FROM CHILDREN

Quincy, Mass.—When it is time for *Wee Wisdom* to arrive I wait for the mail man to see if he has a little bundle for me. I could hardly get along without The Prayer of Faith. When I have read *Wee Wisdom* I give it to some of my friends, and they like it very much.—*E. B.*

Buffalo, Wyo.—Since you have been praying for me I find my lessons easier; in one examination I received a grade of 100. I say The Prayer of Faith every morning and at night and when I am in school. I want you to keep on praying for me; your prayers help me very much.—*B. S.*

San Diego, Calif.—I wrote to you and asked you to help me to be a more obedient and truthful boy. My aunt says that I am more obedient every day and that she can believe everything that I say now. I am sending $1 as a love offering, and I thank God and you very much.—*J. B.*

PUBLISHERS' DEPARTMENT

Here is an idea for some of you other folk who are constantly on the watch for new ways of presenting Unity to your friends. One reader writes that a year ago a friend sent her a subscription to *Weekly Unity*. When she noticed the announcement, "The Purpose of Unity," she became interested at once. Since then she has sent at least 25 subscriptions to friends, asking each friend to notice that paragraph. By calling their attention to the fact that we are not trying to form a new sect, she could send literature to all Christians without regard to denominations. She adds that she is a member of the Christian church and has a large Bible class where Unity helps wonderfully.

Sally Jane always wanted to be kind and thoughtful and helpful but she was made up mostly of good intentions. Even her poor pet rat was fed only on good intentions. How Sally Jane learned to put good intentions to work is told most interestingly and helpfully in November *Wee Wisdom* in a story (by Estelle Urbahns) called "Molly the Rat." Estelle Urbahns is one of *Wee Wisdom's* most popular writers and the children all look forward to and love her stories.

"Love's Roses" has recently been reprinted in a much improved form. The new cover and the many lovely little pictures add much to the charm of this story of the adventures of two little girls in a land where thoughts are flowers. As a Christmas gift, it is certain to delight the heart of some wee friend. In the new edition, "Love's Roses" sells for $.25 a copy.

The Good Words club is receiving on an average of 1,000 new applications a month. This means that each month one thousand more people are uniting their efforts with those who are raising the consciousness of mankind to a higher plane of thought, and speech, and living. The membership of the club has now passed the 60,000 mark.

What we believe will be a helpful change in the *Unity Sunday School Leaflet* took effect with the October issue. The first, second, and third pages of the *Leaflet*, as heretofore, will be for children who are from nine to fourteen years of age. The fourth page is prepared exclusively for children of eight years or under. The fourth page will contain suggestions to aid the teacher in presenting the lesson to the little folk, a story of the lesson that the children themselves may study, a short jingle to teach the lesson thought, and a picture for coloring, as usual. It is hoped that this change will give the *Leaflet* a wider range of usefulness and will help it to serve better the teachers and parents who are endeavoring to present the regular Sunday school lessons in the Truth way. The yearly subscription price to the *Sunday School Leaflet* is $1.

"I have just finished reading 'Selected Studies,' by Imelda Octavia Shanklin. To me, it is one of the best books on Christian healing that I have read. The diction is unexcelled; the composition, most fine; the words, well chosen and blended in a most excellent style. The contents furnish a storehouse of spiritual food and I feel that I have had a spiritual feast. The two chapters, 'Jesus Christ, Man and Savior' and 'Forgiveness,' alone are worth the price of the book." Just what we have been telling you. But how beautifully this friend expresses her enthusiasm for Miss Shanklin's newest book! "Selected Studies" is offered in two bindings: paper cover, $.75; cloth, $1.50.

Poor Kegs!—poor gang! The gang learns that Kegs' father has sold his farm and they are grief-stricken at the thought of losing Kegs from the gang. Their only joy comes in planning a farewell party for him and then—well, the rest of the story is too good to tell here. It is told in a thoroughly interesting manner in November *Wee Wisdom*. You grown-ups may not know Kegs and Red and Chink and the rest of the gang but the little folk do and they will love reading more about them in *Wee Wisdom*. If your little folk are not subscribers to *Wee Wisdom*, you can make them wonderfully happy by ordering a subscription for them now. The subscription price is $1 a year.

Imagine, if you can, the thrill of having Charles Fillmore step into your home today; of hearing him bless your home and consecrate it to the service of Christ; of feeling the cares, the fears, and the troubles that possibly have been there, slipping away as his powerful words of Truth fill the rooms. Of course you can't have him come in person but you can have something almost as real. You can hear his voice and feel the powerful consciousness that he has put into the words of the phonograph record, "Consecration of the House." You can have this record with you every day, and can turn to Mr. Fillmore's helpful, guiding words whenever you feel the need of building more peace, happiness, success, and faith into your home. This record, number 432, sells for $.75.

It is permissible for any author to offer his theories to the world. So long as they are mere theories, they may or may not be of any real value to the world. "Christian Healing" is not theoretical. Every idea in it has been tested and proved during the years of study and meditation which Charles Fillmore has devoted to metaphysical laws. It is this fact that makes it of undeniable value to any reader who will study and practice the ideas set forth in it. That this book may be available to all, we have published it in a variety of bindings, one of which is sure to please any of our readers. These bindings are: paper cover, $.75; cloth, $1.50; de luxe, $3.

Those who have sums of money to invest where they will earn interest, and at the same time aid a good cause, are invited to investigate Unity 6% Bonds. These bonds are promissory notes with interest coupons attached. Address inquiries to Bond Dept., Unity School of Christianity, 917 Tracy, Kansas City, Mo.

LOOKING BENEATH THE MASK

Have you, young man or young woman, ever wished for a Truth pal, one who would understand your aspirations, your ideals, your problems? *Youth* is proving to be just that kind of friend. Its informality, its friendliness, its frankness in meeting its readers shoulder to shoulder in discussion of the problems they encounter—these qualities are endearing it to a constantly increasing number of readers. Make *Youth* your pal, too. It will visit you twelve times, for only $1.

The Story of John Emerson,
"JOHN, THE SECOND,"
appears in full in
November *Unity Daily Word.*

Emerson, city attorney, refused the biggest legal position in the state. When he gave up his practice and left town, no one knew his plans. It was rumored that he went to a place that was somewhere between St. Louis and Denver. Where do you think he went?
His friend, Joe, who had been having trouble with his eyes, began to have some strange experiences. What do you think his wife found in the hip pocket of his golf knickers!
When Emerson returned to the city and began a new work, a reporter wrote a half page story of the case, but—he did not see the inside of the little white shrine on the hill!

There are always some good poems in *Unity Daily Word.* Here is an extract from one which will appear in full in the November issue:

He's helping me now—this moment,
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near.

In addition to all of this you will discover this about November *Unity Daily Word:*

1. The magazine has been enlarged eight pages.
2. The thirty full page daily lessons have been written in the first person, giving you hundreds of treatments and affirmations in the first person.

WE EXPECT THAT THE ENTIRE EDITION WILL BE EXHAUSTED EARLY IN THE MONTH. SEND RESERVATIONS FOR EXTRA COPIES AND ORDERS FOR SUBSCRIPTIONS EARLY.

Sample copies free *Subscription, $1 a year*

A "MONTH-BY-MONTH" GIFT

A New Idea, for Your Convenience

Unity has many worthwhile books which make ideal Christmas gifts. Still there are those of our subscribers who would like to give Unity literature to their close friends and who feel that they would like to give a more substantial gift than one book.

Perhaps you are one of that group. If so, this idea is for YOU. You can now give a whole Unity library, a gift suitable for some one of whom you think a very great deal. Much better than one book—or several books at once—this plan extends your gift over a whole year—a whole year of joy and service to your friends.

We have chosen for this gift library a dozen of our books and booklets that, so we feel, form a complete, interesting, consecutive course of study and progress in Unity principles. We have arranged them in the order in which they can be studied most advantageously, and we plan to mail them, a book a month, to the friends to whom you choose to send this "Month-by-month" gift.

Here they are, with their prices and the date on which they will be mailed:

Dec. 20	Lessons in Truth (cloth binding)	$1.50
Jan. 20	Beginning Again	.35
Feb. 20	Spiritual Law in Business	.25
March 20	Christian Healing (cloth binding)	1.50
April 20	Talks on Truth	.75
May 20	Stepping Stones	.35
June 20	Miscellaneous Writings	.75
July 20	Heaven Now	.50
Aug. 20	Book of Silent Prayer	.50
Sept. 20	Selected Studies	.75
Oct. 20	Finding the Christ	.25
Nov. 20	The Silence	.35
	Total	$7.80

The total price, you can see, comes to $7.80. We offer you this "Month-by-Month" group for only $7.

A Christmas letter, on gayly decorated paper, will be sent to each of your chosen friends, explaining to him this dozen-fold gift idea and announcing you as the sender.

Send your order and remittance at once. The first books will be mailed in time to reach your friends just before Christmas.

WHAT THEY SAY OF WEEKLY UNITY

Tiverton, R. I.—I should like to have another copy of the last issue of *Weekly Unity;* I gave mine to a friend. After reading it she told me that she thought it a wonderful paper and that she was going to subscribe for it. No wonder it is such a wonderful paper, when so many persons are declaring it so.—*Mrs. G. W.*

Putaruru, N. Waikato, N. Z.—Your weekly Message to You, in *Weekly Unity* makes me feel that I am indeed a member of the Unity family. The last two messages have been so exactly what I required for the solution to my problems that I am quite sure that they were written especially for me. Hundreds of other readers must feel likewise. —*E. R. A.*

Yardley, Pa.—I love the Some One Prayed column in *Weekly Unity.* I believe that this column is the most inspiring thing that I read—and I read a lot.—*M. M. R.*

Mt. Hermon, Calif.—I am a true Presbyterian, but I like *Weekly Unity* so much that I am sending in my renewal. I especially like to read Mr. Fillmore's column, "Things to be Remembered."—*K. H.*

New York City—I wish to congratulate the editor of *Weekly Unity* upon the success with which he meets the problem of keeping *Weekly Unity* advanced enough not to seem too near the primary class for older students of Unity and at the same time to be always helpful to the beginner. I am profoundly grateful for the help that *Weekly Unity* has given me on many occasions.—*E. C. M.*

Kansas City, Kans.—I can scarcely wait from week to week to receive my copies of *Weekly Unity.* It is just like one of the family. I read every word of it, and I have profited from it greatly.—*Mrs. V. Y.*

Pittsfield, Mass.—I am receiving so much spiritual uplift from reading *Weekly Unity* that I am planning to send the paper to three of my friends.—*E. G. B.*

YOU TOO WILL FIND HELP IN WEEKLY UNITY

Send for your subscription NOW. Fill in the coupon below.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

I should like to know what it is these people are writing about Will you please enter my name for a year's subscription to *Weekly Unity?* I inclose $1 for this subscription.

Name .....

Address .....

CATCHING THE THANKSGIVING SPIRIT

What would Thanksgiving be without youth?

Youth is the spirit that calls forth the gayety, the brightness, the joy of the holiday season. *Youth* magazine is published to represent that spirit and to call forth in its readers the best and finest ideals of youth.

Thousands of young people will find added reason for thanksgiving this year in the fact that *Youth* has become their pal, a pal who understands them, who shares their visions and their joys, who inspires them to do and be their best—without preaching or talking down to them.

Parents, too, are grateful for *Youth*. We receive about as many letters from them as from the young people themselves, expressing their appreciation of this wholesome pal which their sons and daughters have found in *Youth*.

Possibly there are no growing sons and daughters in your home to represent the spirit of youth. If so, no doubt you miss their light-hearted vision and enthusiasm. Here is the answer: Subscribe for *Youth*. It will share with you the spirit of youth.

Do you already receive *Youth* each month? Then why not share it with some one else, as a Thanksgiving remembrance? A gift subscription expresses your appreciation of *Youth*, and of the friend to whom you send it; and it will help your friend to find and enjoy youth's happy spirit, too.

In sending your gift subscriptions, ask to have them begin with November *Youth*.

TRUTH IN THE HOME

By ALICE L. RUTH

Those who desire to make their home lives living examples of the kingdom of heaven here and now will find practical suggestions in this book.

Some of the subjects considered are:

Harmony in the Family
The Child Responds to Truth
Your Mind Is Your Workshop
Getting the Prosperity Consciousness

The lessons are given in story form, thereby making this an interesting book for those who are seeking Truth for the first time. $.75 a copy.

WORD SEEDS

Every word one utters may be looked upon as a seed —a seed that will bring forth good fruit in the garden of one's own mind and in the minds of those whom he contacts, or a seed that will develop into a weed thought, an injurious product of mind.

Words are *seeds*—seeds that grow! We scatter with a breath, here and there, our word seeds, more often than not without thought of consequences.

Words have power to create conditions. Words *do* create conditions—the conditions of *our* lives. Back of everything we see in the manifest world is the creative Word. If your utterances are negative and harmful and destructive, they will manifest in unhappiness, trouble, sickness, poverty, and other negative and harmful states. When they are positive, true, and upbuilding, they bring good into manifestation, for *every word uttered brings forth* after its kind.

The Unity Good Words club will be glad to help you to gain an understanding of the creative power of your words. It will do all that it can to encourage and inspire you to think and speak constructively, if you will make this possible by becoming one of its members.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City or town ..... State .....

Sign this pledge personally for enrollment.

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, because our publishing capacity is taxed to its fullest in bringing out the works of our staff.

THE SPARK IN THE FLINT

There is a spark of divinity within each soul, just as there is a spark in the flint. Only the right contact is needed to bring it forth. This well illustrates the work of Silent-70, which is the department of Unity that attends to the distribution of free literature. Unity literature reaches the right point of contact, and the spark of divinity in the reader is liberated.

The following testimonials tell of this work:

Los Angeles, Calif.—The literature you sent has been used to help many hungry souls, and they bless and sincerely thank you. Many have sent for your literature. I am surely thankful for Unity at this wonderful Thanksgiving season, thankful to be able to serve some one every day. May this radiant season be a wonderful blessing to all of us everywhere, and may the Spirit of Christmas dwell forever with us.—*Mrs. J. A. B.*, S-70 No. AM-49.

Sheriff's Office—I shall be grateful indeed to become a member of Silent-70, and will serve in every way possible in placing literature in the jail. I have received "Lessons in Truth" and Unity magazines, which I will pass on to the prisoners. I have seen many wonderful results come to prisoners who studied Unity literature. In many cases they have gone out into the world completely changed—they had gained their liberty even before they were released from jail. I am most delighted to act with you.—*Matron of the Jail*, S-70 No FI-15.

JESUS CHRIST, COME FORTH IN ME!

Have you not allowed God to remain latent, hidden, buried within you too long? Do you not need the activity of this Principle in you in order that you may experience the joy, the beauty, the satisfaction of living? Can there be any greater work, any higher ambition than to make God manifest? The world which is under the dominion of the five senses needs to recognize Jesus Christ, the God principle individualized in each one. How is this individualization to be made clear to those in the manifest world unless you call forth Jesus Christ in you? Take away the clothes in which you have wrapped Him, release that which is hidden under all the limitations with which you have covered it, and bring it into evidence now.

Our course of study will show you the way. Make up your mind to put forth the effort to attain the understanding, and ask for information.

CORRESPONDENCE SCHOOL DEPARTMENT

WHERE UNITY PUBLICATIONS ARE SOLD

This directory of centers and dealers is published to inform you where you can purchase Unity literature. The listing of a center's name here does *not* mean necessarily that we indorse the interpretation of Christian principles that is taught at the address given.

Regular meetings are held at many of these addresses. Let your own understanding of Unity's teachings guide you to the organization which most adequately serves you. We endeavor to list only organizations of reliability and integrity.

ALABAMA

Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
Union Grove—Welcome Huskey

ARIZONA

Phoenix—Christian Unity, 643 N 4th
Tucson—Unity Truth Cen, c/o Pauline Gift Shop, 317 E Congress

ARKANSAS

Hot Springs—Steigler Bros, 520 Central
Little Rock—Mrs F E Farley, 403 Main

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Arcadia—Unity Class, 1301 S 6th
Atascadero—Mrs M A Kelley, box 293
Berkeley—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita
Fresno—Mrs Emilie Weisenberger, 105 N Van Ness
Hollywood—Unity Cen, 7543 Norton; Unity Lib, 1030 Western
Inglewood—Unity Truth Cen, 123½ N Market; Unity Cen, 426 E Queen, Hillcrest hotel
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Society, 432 Locust
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 811 W 7th, rms 1104-5; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy, rm 424; Book Shop, 2800 Brighton
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Meta Lib, Odd Fellows bldg, 11th near Franklin; Study Class, 878 Wood
Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, Rm 12, Merchants' Nat'l Bank bldg
Richmond—Beulah W Tiller, 146 2d
Riverside—Unity Truth Cen, 1263 Main
Sacramento—Unity Cen, 606 Plaza bldg, 10th st btw I and J
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Reading Rm, 525 Rosenberg bldg
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
S Pasadena—Unity Cen, 1310 Bank

COLORADO

Colorado Springs—Home of Truth, suite 217, DeGraff bldg
Ft Collins—Mrs Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View pl
Pueblo—Unity Reading Rm, 204 Central bldg

DISTRICT OF COLUMBIA

Takoma Park—Unity Study Class, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw

FLORIDA

Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
Lakeland—Unity Cen, 54 Lake Hunter dr
Lake Worth—Unity Study Class, 109 South N
Miami—Truth Seekers' Home, 3269 Mary, Coconut Grove; Magic City Book store, 219 N E 2d ave; Unity Cen, 275 N E 1st st
St Petersburg—Unity Truth Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 257 Curran
Tampa—Unity Cen, 1107 Marion; Unity Study Class, 106 W Genesee

GEORGIA

Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg

HAWAII

Honolulu—Unity Cen, 347 Saratoga rd

IDAHO

Boise—Unity Truth Cen, 517 N 10th

ILLINOIS

Champaign—Unity Reading Rm, 210 E Clark

Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Fellowship, 64 E Jackson blvd, suite 503; Mrs F G Ritchie, 1414 Straus bldg, 310 S Mich; Unity Cen, 4307 S Michigan

Danville—Class of Prac Christianity, 126 N Vermillion

Decatur—Unity Reading Rm, 1058 W Forrest

Peoria—Unity Cen, 800 Wheelock bldg

Springfield—Lawrence Cen Constructive Thinking, 327 E Lawrence

Waukegan—School of Prac Christianity, 117 N Genesse

Winnetka—Mrs Mary S Atwood, 839 Elm

INDIANA

Fort Wayne—Unity Cen, 1210 Calhoun

Indianapolis—Unity Truth Cen, 417 Kresge bldg

Kokomo—Mrs Norman Simpson, 523 S Washington

Vincennes—C S Miller, 316 Main

IOWA

Burlington—Art and Community House, 1424 West

Cedar Rapids—Unity Cen, 1011 2d ave e

Davenport—School of Div Science, McCullough bldg

Des Moines—Unity Truth Cen, 236 K P bldg

Sioux City—Unity Truth Cen, 615 Iowa bldg

Waterloo—Unity Cen, 322 Lafayette bldg

KANSAS

Arkansas City—Olive May Hill, 220 W Linden

Kansas City—Unity Cen, 309 Huron bldg

Salina—Mrs Olga Palmer, 713 Gypsum

KENTUCKY

Louisville—Truth Cen, 311 Kentucky hotel; W K Stewart Co, 425 S 4th; Meta Reading Rms, 66 Weisenger-Caulbert bldg

LOUISIANA

New Orleans—P L Brothers, sr, 2831 Constance; Unity Society, 236 Walnut

Shreveport—Unity Study Class, 1196 Louisiana

MASSACHUSETTS

Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 50 Bromfield

Greenfield—House of Faith, 10 Park

Lowell—Mrs Gertrude A Derby, 11 Cascade

MICHIGAN

Battle Creek—Unity Class, 90 Highway

Detroit—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher

Flint—Edna D Cross, 1545 Illinois

Grand Rapids—Ida Bailey, St Cecelia bldg, Ransom ave

Idelwild—Mrs Dollie Sandridge, box 83

Ionia—Lucia Vosper, 267 E Main

Kalamazoo—School of Christianity, 209 W Dutton

Saginaw—Mrs Geo Vetterle, 1013 S 4th

MINNESOTA

Duluth—Unity Truth Cen, 1011 N Central

Minneapolis—Unity Soc, 510-11 Plymouth bldg; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Unity New Thot Cen, 2744 4th ave

St Paul—Unity Truth Cen, 901 Globe bldg, Cedar & 4th; Krenik Photo Studio, 770 Selby; Christ Unity, 308 Pittsburgh bldg

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Lees Summit—Unity Community Soc, Unity Farm

St Joseph—Unity Cen, 307 Empire Trust bldg, 6th and Edmond

St Louis—Unity Cen, 904 Melbourne hotel; Soc of Prac Christianity, 3617 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas

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Butte—Keefe Bros, 25 Park

Glasgow—Chas Gray Miller, 636 N 2d

NEBRASKA

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NEVADA

Yerington—Mrs C S Durand, box 67

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Manchester—Home of Truth, 153 Concord

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Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl

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Paterson—Unity Truth Cen, 98 Bdwy

Plainfield—Unity Cen, 234 Park

Ridgewood—Unity Cen, 74 Cottage pl

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Buffalo—Unity Soc, Hotel Statler, rm 4; Grail Reading Rm, Huylers' bldg, Delaware and Trinity

New Rochelle—Unity Cen, 490 Main

New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Meta Bkshop, 500 5th ave; Unity Cen, (colored), 260 W 136th

Rochester—Scrantom's, Powers bldg

Schenectady—Unity Cen, 1055 Park; Clinton Studio, 1071 Wendell

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Syracuse—Katherine Carter, 155 E Onondaga; Golden Key Bkshop, 150 Wieting blk

Utica—Home of Truth, 5 Hobart

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Akron—Unity Cen of Truth, 84½ E Market

Canton—Ralph Young, 139 Cleveland, nw

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Cleveland—Unity Cen, Carnegie hall, 1220 Huron rd; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid

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Hamilton—Unity Temple, 117 Ross

Lima—Miss E Willie Gorrell, 316 Steiner bldg

Marion—Unity Truth Cen, 454 Summit

Mt Vernon—Katherine K Staunton, 15 N Mulberry

Toledo—Unity Soc, 411 Produce Exchange bldg, St Clair and Madison

Warren—Unity Cen, 904 Western Reserve Bank bldg

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Muskogee—Unity Truth Cen, 210½ W Bdwy

Oklahoma City—Unity Cen, 613 Perrine bldg

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Mill City—Jennie Christensen

Portland—Meta Lib, 405 Yamhill; Unity Cen, Terminal Sales bldg, 12th and Morrison; A W Schmale, 380 Morrison; Mrs E Ella Kinsey, 596 Catenbein

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Erie—Unity Truth Cen, Reed Hotel

Knoxville—Mrs W B Carr, 33 East

Philadelphia—Unity Cen of Truth, 236 S 13th

Pittsburgh—Unity Cen, 408 Penn

Wilkes Barre—Alice B Sadler, 57 Terrace

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BELGIUM

Brussels—Pensee Nouvelle, 41 rue de Loxum

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Montreal—Unity Centre, 18 Chomedy

Moose Jaw, Sask—Unity Cen, 221 Hammond bldg

Ottawa, Ont—Truth Cen, 32 Sunset blvd

Regina, Sask—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall
Saskatoon, Sask—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 7 College, 2
Vancouver, B C—Unity Church of Truth, 303 Hastings, w
Victoria, B C—Unity Cen, 600 Campbell bldg
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CUBA

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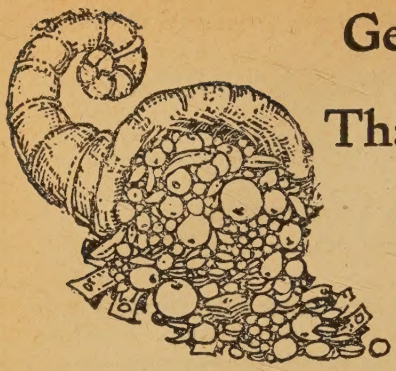

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